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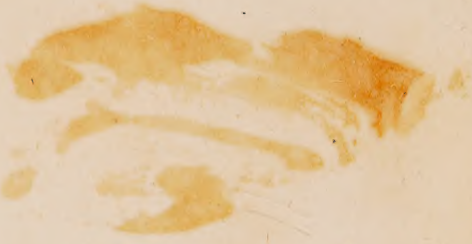

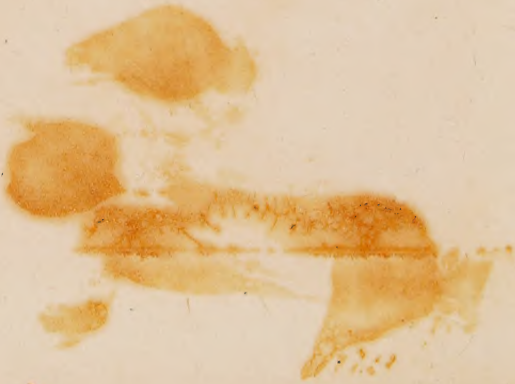

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CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CAMBRIDGE UNIVERSITY PRESS
London: FETTER LANE, E.C.
C. F. CLAY, MANAGER

Edinburgh: 100, PRINCES STREET
Berlin: A. ASHER AND CO.
Leipzig: F. A. BROCKHAUS
New York: G. P. PUTNAM'S SONS
Bombay and Calcutta: MACMILLAN AND CO., LTD.

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

Edited by

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CAMBRIDGE:
at the University Press
1912

John Newport

First Edition 1903
Reprinted 1912

PREFACE
BY THE GENERAL EDITOR.

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

The Greek Text adopted in this Series is that of Dr Westcott and Dr Hort. For permission to use this Text the thanks of the Syndics of the University Press and of the General Editor are due to Messrs Macmillan & Co.

F. H. CHASE.

THE LODGE,
QUEENS' COLLEGE, CAMBRIDGE.
1 *October*, 1903.

EDITOR'S PREFACE.

At the end of the Introduction I have given a list of writings to which I have been much indebted in writing these notes upon the Second Epistle of S. Paul to the Corinthians; and other works are mentioned both in the notes and in the appendices. I have also to express my obligations to the General Editor for his untiring watchfulness in reading the proofs and for very many valuable suggestions and criticisms.

The theory advocated in the Introduction and in the notes respecting the last four chapters of the Epistle,—as having originally been part of another and earlier letter,—has been adopted with much reluctance. Years ago I wrote against it. I had then, and I have still, a great distrust of speculative dissections of documents, where the arguments for disintegration are based wholly upon internal evidence and receive no support from the history of the text. But, in the present case, minute study of the details at last produced a conviction which became too strong for this reasonable and deep-rooted objection. In the end I was brought to the belief, that the internal evidence, although it stood alone, was too often and too consistently in favour of separating the last four chapters from the first nine to be barred altogether by antecedent improbabilities. That one letter should lose its beginning and another letter lose its end, and that the two remaining portions should afterwards be put together as forming one letter, is a process which is certainly possible, and which is not so highly improbable as to be incapable of being

rendered credible by evidence that is wholly internal. The amount of evidence which has been produced in favour of this theory seems to me to throw the balance of probability on the side of separation: and I believe that I have been able to add to the evidence.

It must be remembered that the theory of two mutilated letters being welded together is not a gratuitous hypothesis: it solves a very real difficulty, viz. the perplexing change of tone and tactics which suddenly takes place after the first nine chapters. And, for the reasons stated in the Introduction and in the notes, this theory has been adopted (not at all with a light heart) as the best solution of the difficulty. It is advocated, and rather strongly advocated, not as having been proved, but as being a very good working hypothesis for the explanation of some extremely puzzling facts.

The Second Epistle to the Corinthians bristles with difficulties. That the treatment of them in this commentary will in all cases win assent is much more than can be expected: but it has been the endeavour of those who are responsible for the production of the book not to shirk difficulties.

The Greek Index at the end of the volume is not a Concordance. It does not contain all the Greek words which occur in the Epistle; and, in the case of some common words, such as *γίνεσθαι* and *γινώσκειν*, only a selection of references is given. The spelling in all cases follows the text of Westcott and Hort, and this in some cases determines the order of the words.

ALFRED PLUMMER.

BIDEFORD.
Michaelmas, 1903.

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INTRODUCTION.

1. The Genuineness of the Epistle.

The *genuineness* of this letter is as impregnable as that of 1 Corinthians, which imparts much of its own strength to the later letter. But the independent evidence in favour of 2 Corinthians is very strong, although the *external* testimony begins a little later than in the case of the earlier letter.

There is no evidence that the Second Epistle was known to Clement of Rome. The supposed reminiscences are very unconvincing: *e.g.* 2 Cor. i. 5 and Clem. ii. 1, 2 Cor. viii. 9 and Clem. xvi. 2, 2 Cor. x. 3, 4 and Clem. xxxvii. 1, 2 Cor. x. 13, 15, 16 and Clem. i. 3, 2 Cor. x. 17 and Clem. xiii. 1, 2 Cor. x. 18 and Clem. xxx. 6. There is much of 2 Corinthians that would have suited Clement's purpose very well; so much so, that we may believe that he would have made as free use of it as he does of 1 Corinthians, had he known the Second Epistle. But it need not be doubted that Polycarp knew both Epistles. It is possible that '*providing* always *for that which is honourable in the sight of* God *and of men*' (Pol. vi. 1) comes from Prov. iii. 4 rather than from 2 Cor. viii. 21: yet it differs from both in adding 'always' and in substituting 'God' for 'Lord.' But it does not stand alone: '*He that raised* Him from the dead *will raise us also*' (Pol. ii. 2) is evidently a loose quotation from 2 Cor. iv. 14; and 'among whom the blessed Paul laboured, who were his *letters* in the beginning' (Pol. xi. 3) seems to be a clear allusion to 2 Cor. iii. 2. The last passage is one of which we have only a Latin translation, *qui estis in principio epistulae ejus*; but there is little doubt that *epistulae* is nom.

plur. and not gen. sing., and therefore the allusion is to 'letters of commendation' and 'ye are our epistle' in 2 Corinthians rather than to the beginning of the Epistle to the Philippians. Irenaeus quotes 2 Cor. repeatedly (IV. xxvi. 4, xxix. 1, xxxvi. 6, v. xiii. 4), and sometimes by name: *Apostolus ait in epistola secunda ad Corinthios* (IV. xxviii. 3); *in secunda quae est ad Corinthios dicens* (V. iii. 1): and he quotes from chapters ii., iii., iv., v., and xiii. See Werner, *Der Paulinismus des Irenaeus*, Leipzig, 1889. Athenagoras (*de Res. Mort.*) quotes part of v. 10. Theophilus of Antioch shows clear traces of 2 Cor., as of most of the Pauline Epistles. Clement of Alexandria quotes it more than forty times, and from every chapter of it, excepting i. and ix. Tertullian (*adv. Marc.* xi., xii.) goes through it, and elsewhere quotes it over seventy times: see especially *de Pud.* xiii. Cyprian quotes every chapter, excepting i. and x. Marcion admitted it to his arbitrarily select Canon. It is included in the Muratorian Fragment.

The *internal* evidence is even stronger. "The contents of this Epistle are the best guarantee of its genuineness. Not only do they fall in with what we know from other sources concerning the history of St Paul, but the animation of the style, the earnestness of the appeals, the variety and minuteness of the personal details with which the Epistle abounds, place it beyond the reach of the forger" (Lias). Correspondences with other Epistles of S. Paul (especially 1 Corinthians, Galatians, and Romans) and with Acts, are frequent and subtle. And the autobiographical touches which are peculiar to this letter are as convincing as those which are supported by other evidence: they are so intensely real and so unlikely to have been invented. To put this letter into the class of pseudepigrapha is to stultify oneself as a critic. "In its individuality of style, intensity of feeling, inimitable expression of the writer's idiosyncrasy, it may be said to stand at the head of all the Pauline Epistles, Galatians not excepted....It is the most personal, least doctrinal, of all the Epistles except Philemon; but at the same time it is saturated with the characteristic conceptions of St Paul" (Bishop Robertson, Hastings' *DB.* I. p. 492).

2. Place and Time, Occasion and Purpose.

The *place* and *time* can be fixed within narrow limits. The Apostle was in *Macedonia* (ii. 13, vii. 5, viii. 1, ix. 2—4); and the ancient subscription (B, Peshitto) may be right which dates the Epistle from Philippi. S. Paul wrote 1 Corinthians at Ephesus about Easter in a year that was probably A.D. 57. C. H. Turner (Hastings' *D. B.* I. p. 424) prefers A.D. 55; and Harnack (*Chronologie der altchr. Litt.* p. 717) suggests A.D. 53, or even 52, as probable; but these early dates have not found general acceptance. S. Paul intended to remain at Ephesus until Pentecost (1 Cor. xvi. 8); but anxiety *may* have made him leave earlier. He had previously sent Timothy to Corinth; but he did not feel sure that Timothy would get so far (1 Cor. xvi. 9), and S. Luke does not know of Timothy's going further than Macedonia (Acts xix. 22). All that we know is that Timothy was in Macedonia with S. Paul when 2 Corinthians was written (i. 1). When S. Paul left Ephesus (*presumably* soon after Pentecost A.D. 57), he went to Troas, hoping there to meet Titus with news from Corinth. After waiting in vain for him, he went on to Macedonia (ii. 12, 13), where he found Titus returning from Corinth (vii. 5, 6). The satisfactory report of the Corinthian Church brought by Titus, especially as regards their reception of a severe letter written to them by S. Paul, is the *occasion* of 2 Corinthians. It was probably written in the autumn, and the usual view is that it was written in the autumn of the same year as that in which 1 Corinthians was written. But it is possible that we ought to place, not *six* months, but about *eighteen* between 1 and 2 Corinthians. There are two reasons for this; but neither of them is decisive. (1) The expression *ἀπὸ πέρυσι* (viii. 10, ix. 2) may mean either 'last year' or 'a year ago.' If it means 'last year,' and if S. Paul reckoned by the Macedonian year or the Jewish year, which began in the autumn, he might in the autumn speak of the previous spring as 'last year.' But if it means 'a year ago,' then we must have more than a year between 1 and 2 Corinthians. (2) As will be seen presently, there is a good deal that took

place between the two letters; and, although it all might be compressed into six or seven months, yet a period of seventeen or eighteen months seems to be rather more probable. Whichever alternative is adopted, S. Paul probably did not leave Ephesus for Troas until considerably later than the Pentecost of the year in which he wrote 1 Corinthians. This involves an investigation of *the course of events between the sending of the two letters.*

The transition from the region of 1 Corinthians to that of 2 Corinthians has been compared to the passage from the clear, if somewhat intricate, paths of a laid-out park into the obscurity of a trackless forest. The vegetation is still much the same; but it is no longer easy to find one's way through it. Timothy is back again with S. Paul; but we do not know how far he has been, or what he has accomplished. The factions are still there; but they are much less distinguishable: indeed, only the 'Christ' party, *i.e.* the one most opposed to S. Paul, is clearly marked out (see Baur, *Paul, his Life and Works*, vol. I. p. 293, Eng. tr.). The letter teems with what seem to be allusions, polemical and otherwise; but it is not easy to interpret them or even to be sure of them. The Apostle frequently *denies* that he does this or that. These negative statements sometimes seem to mean that *he has been accused of doing* what he denies; *e.g.* i. 17, 24, iv. 5, v. 13, vii. 2, xi. 7, 9, 16, xiii. 6. Sometimes they rather imply that *his opponents act in this way*; *e.g.* i. 12, 19, ii. 17, iii. 3, 5, v. 16, x. 2, 4, 8, 12, 15. Sometimes perhaps *both* these points are implied; *e.g.* iv. 2, x. 15. Chapters x.—xiii. are full of scathing insinuations.

It is evident that, since 1 Corinthians was written, there had been much opposition at Corinth to the authority of S. Paul. But the only event in the intervening period which can be said to be established beyond possibility of dispute is *the journey of Titus to Corinth to put things on a better footing* by inducing the rebellious party to submit (2 Cor. ii. 13, vii. 6, 7, 13—15).

Almost certainly *Titus took with him a letter*; not because he was unknown and needed a letter of commendation, for he may have been there before (προενήρξατο, viii. 6, xii. 18), and

very possibly he was the bearer of 1 Corinthians; but because of the gravity of the crisis. Evidently there *was* a letter, and a *severe letter* (ii. 3, 9, vii. 8, 12), about the effect of which S. Paul was very anxious; and, as Titus witnessed the good effects of the letter (vii. 7—15), the probability is that he was the bearer of it. This severe letter cannot be 1 Corinthians (see notes on ii. 3, vii. 8); and the fact of a severe letter between the two canonical Epistles is now accepted by a very large number of scholars[1]. The objections which have been urged against this intermediate letter are of little weight against the arguments for it: *e.g.* that what is stated in 2 Cor. i. 8 would have been stated in the earlier letter, if there had been one. That there is any improbability in part, or even the whole, of a letter from the Apostle being lost cannot be maintained in the face of 1 Cor. v. 9. The Corinthians would be less careful of a letter which was not very palatable to them, than of one which was gladly read and re-read.

One main topic in this intermediate letter was no doubt the incident referred to in 2 Cor. ii. 5—11 and in vii. 8—12, which is probably the outrageous conduct of some rebellious Corinthian convert against S. Paul. It cannot well be the case of incest mentioned in 1 Cor. v. 1 (see notes on ii. 5—11, p. 44, and on vii. 12): and ὁ ἀδικηθείς is either (1) the Apostle himself, or (2) Timothy, *if* he ever reached Corinth (1 Cor. xvi. 10; see note on 2 Cor. xii. 18), or (3) some unknown person who had been grossly outraged by a member of the Corinthian Church. That the great offender of 2 Corinthians is not the incestuous person but a personal opponent of S. Paul is a view as old as Tertullian (*de Pudic.* 12, 13), and is contended for by Ll. Davies in Smith's *DB.* II. pp. 449 ff. So also Ewald, Godet, Hilgenfeld, Jülicher, Neander, A. Robertson, Weizsäcker, and others.

[1] Beyschlag, Bleek, Credner, Ewald, Eylau, Findlay, Godet, Hilgenfeld, Klöpper, Krenkel, Lisco, Meyer, Neander, Olshausen, Reuss, Robertson, Sanday, Waite, Weizsäcker: to whom must be added all those who regard chapters x.—xiii. as part of this severe letter; *e.g.* Adeney, Bacon, Brückner, Clemen, Davidson, Hausrath, Kennedy, König, McGiffert, Moffatt, Pfleiderer, Schmiedel.

But this intermediate letter was chiefly occupied with the *Judaism* which had been troubling the Church of Corinth, as it had been troubling the Churches of Galatia. Although the large majority of converts in Corinth were Gentiles, yet a Judaistic party may have existed in that Church from the first (comp. 1 Cor. ix. 1, 2). The 'Kephas' faction was probably Judaistic, and the 'Christ' faction still more so. But, since the writing of 1 Corinthians, the evil had greatly increased, apparently through the arrival of agitators from Palestine. These Judaistic leaders were born Jews (xi. 22), with letters of commendation from Christians in Judaea (iii. 1). They claimed to be disciples and ministers of Christ in some high and special manner (x. 7, xi. 23); and they insisted on their narrow Jewish view of the Messiah to an extent which made Him 'another Jesus' from the Christian Messiah (xi. 4). They also claimed to be 'Apostles,' while they denied that title to S. Paul (xi. 5, 13, xii. 11, 12)[1]. Yet when he calls them '*super-extra* apostles' (ὑπερλίαν ἀπόστολοι), he does not mean that they assumed this title, but that this was the idea which they had of themselves, and which they encouraged their supporters to have of them. Hence the arrogance of their conduct in tyrannizing over their submissive followers (xi. 20). That these agitators had any intimate connexion with James or any of the Twelve is not certain; but it is not impossible that some of them may have been hearers of the Apostles, or even of Jesus (see Pfleiderer, *Paulinism*, vol. II. p. 29 Eng. tr.). Perhaps they had twitted S. Paul with never having seen the Christ (x. 7). Influence in Jerusalem these Judaizing leaders in Corinth evidently possessed; and it was because of this that S. Paul was so anxious about the Palestine relief fund at Corinth. A generous contribution from this Gentile Church would prove to those at Jerusalem that the Apostle of the Gentiles and his Corinthian converts

[1] Harnack (*Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, pp. 237 ff.) has shown that the Jews probably had 'Apostles,' who kept the Diaspora in touch with the Jewish authorities at Jerusalem.

were loyal to the Mother Church in Palestine (see introductory note to viii.).

The charges which these Judaistic agitators made against the Apostle are for the most part clear: that his conduct was 'according to the flesh' (*κατὰ σάρκα*), and that, however imposing he might be on paper, his personal influence was *nil* (x. 2—10); that he was rude in speech (xi. 6); that he refused Corinthian hospitality and support, because he was too proud to accept it, and because, not being a true Apostle, he knew that he had no right to it (xi. 7—12, xii. 13); that, although he professed to live by his own labour, he really supported himself out of the collections for Palestine (xii. 16—18); that he claimed to wield supernatural punishments, but did not venture to use them (xiii. 3, 4); that he was a reprobate (xiii. 6); that he was a man of levity (i. 17), who commended himself (iii. 1, v. 12) and preached himself (iv. 5); that in his visions and revelations he was a madman (v. 13) and a deceiver (vi. 8).

The charge that his was a mere paper authority, which, when he was face to face with them, he could not make effectual (x. 10), is connected with *the brief visit which S. Paul paid to Corinth between* 1 *and* 2 *Corinthians*. In 1 Cor. iv. 21 the Apostle contemplates the possibility of his next visit to Corinth being of a painful nature; 'Shall I come unto you with a rod?' And this short visit was *a very painful one*, marked by disaffection on their side, distress and failure on his; so much so that it was possible for his enemies to say that evidently he had no apostolic power (see notes on ii. 1, xii. 14, xiii. 1, where this second and painful visit is clearly alluded to; also note on i. 15). If the misconduct referred to in ii. 2—10 and vii. 12 was some outrage to the Apostle himself, it probably took place during the painful visit. The fact that the allusion to the outrage (ii. 2—10) comes immediately after the allusion to the painful visit (ii. 1) is some evidence of a connexion between the two. It may have been an attack of his malady which prevented him from dealing with this and other acts of insubordination in a satisfactory manner. The objections which have been urged against this intermediate visit are as unconvincing

as the objections against the intermediate letter. As Luke here condenses two years into one verse (Acts xix. 10), his silence respecting this visit creates no difficulty. See Lightfoot, *Biblical Essays*, p. 274.

In connexion with the charge of levity a great deal has been written about S. Paul's *two plans* respecting a visit to Corinth which he contemplated when he wrote 1 Corinthians. The first and simple plan was to go from Asia to Macedonia, and thence to Corinth (1 Cor. xvi. 5—8). This was the plan he was led by circumstances eventually to carry out; and he wrote 2 Corinthians from Macedonia on his way to Corinth. But in 2 Cor. i. 15 (see note) he speaks of a more complicated plan, according to which Corinth was to get a *double visit*, by his taking Corinth both on his way from Asia to Macedonia, and also on his way back from Macedonia to Asia. It is assumed that the Corinthians knew of this proposed double visit, regarded it as a promise, and when it was not paid taxed the Apostle with fickleness and breach of faith. But *there is nothing to show that the Corinthians had ever heard of this proposal until they read in* 2 Cor. i. 15 *that it had been abandoned.* He mentions it there, not in answer to a charge of fickleness, but to show them that, at the very time when they thought that he did not seriously care for them, he was wishing to pay them a double visit. He does not say (*v.* 17), '*When I abandoned this plan*, did I show fickleness?', but, '*When I was wishing this*, did I at all exhibit levity?' It is not necessary to take into account this desired but unaccomplished double visit in fixing the time for S. Paul's short and painful visit. The surest evidence as to the date of the latter is the fact that the painful visit is not mentioned or alluded to in 1 Corinthians; and the most reasonable explanation of this silence is that, when 1 Corinthians was written, the painful visit had not yet taken place. The silence of 1 Corinthians might be explained by placing the visit before the letter alluded to in 1 Cor. v. 9, and assuming that the visit had been mentioned in this lost letter, and did not require to be mentioned again. But this does not get rid of the difficulty. We have to explain, not only what 1 Corinthians omits, but

what it contains. Would S. Paul write as he does in 1 Cor. ii. 1—5 and iii. 1, 6, 10 about his first long stay in Corinth, if he had been there a second time under very different conditions? And would he appeal three times to what has been *told* him about the bad state of things in Corinth (1 Cor. i. 11, v. 1, xi. 18), if he had previously been at Corinth himself rebuking them for these disorders? It is much better to place this painful visit, about the fact of which there is really no doubt, between 1 and 2 Corinthians[1]. Since the time when 1 Corinthians was written the situation at Corinth had been affected by three things; the arrival of agitators from Palestine, a short visit from S. Paul, and a severe letter from S. Paul. About the effect of the last the Apostle was intensely anxious. But, having received very reassuring news from Titus, he wrote 2 Corinthians, with a *double purpose*; (1) of re-establishing his own apostolic authority and the loyalty of the Corinthians; (2) of completing the collection for the poor saints in Palestine. The second purpose is subordinate to the first, but the Apostle is very much in earnest about it; and perhaps we may believe that he would have written in support of the relief fund, even if there had been no cause to vindicate his authority. See Harnack, *Die Mission u. s. w.*, pp. 133 ff.

The following tentative scheme sets forth the probable sequence of events, according to the views which, on the whole, are preferred in this volume.

1. S. Paul spends a year and six months in Corinth teaching the word of God (Acts xviii. 11).
2. Apollos visits Corinth (Acts xviii. 27, xix. 1; 1 Cor. i. 12, iii. 4—6) and returns to S. Paul at Ephesus (1 Cor. xvi. 12).
3. S. Paul writes a letter, now lost, to Corinth (1 Cor. v. 9).
4. Chloe's people visit S. Paul at Ephesus (1 Cor. i. 11).
5. Timothy starts from Ephesus for Macedonia and Corinth,

[1] This arrangement is preferred by Drescher, Ewald, Eylau, Jülicher, Kennedy, Krenkel, Mangold, Pfleiderer, Robertson, Weiffenbach, and Weizsäcker. Lightfoot, Sanday, and Waite place the visit before the lost letter of 1 Cor. v. 9.

and reaches Macedonia (1 Cor. iv. 17, xvi. 10; Acts xix. 22; 2 Cor. i. 1).

6. Letter of the Corinthians to S. Paul (1 Cor. vii. 1; comp. xvi. 17).

7. 1 Corinthians sent from Ephesus about Easter, probably by the hands of Titus and a brother.

8. Titus begins to organize at Corinth the collection for the saints (2 Cor. viii. 6, xii. 18), and then returns to S. Paul.

9. The 'Christ' party increases at Corinth and agitators from Palestine foment opposition to S. Paul (2 Cor. x. 7, xi. 23, &c.).

10. S. Paul from Ephesus pays a short and painful visit to Corinth (2 Cor. ii. 1, xii. 14, xiii. 1), during which he is grossly insulted by some Corinthian (2 Cor. ii. 5—8, vii. 12).

11. Titus is sent from Ephesus to Corinth with a severe letter (ii. 3, 9, vii. 8, 12), the greater part of which seems to be preserved in 2 Cor. x.—xiii.

12. S. Paul, in great anxiety about the effect of this letter, leaves Ephesus for Troas, and Troas for Macedonia, in order to meet Titus the sooner. Titus brings a very encouraging report (2 Cor. ii. 12, 13, vii. 6—15).

13. 2 Corinthians i.—ix. sent from Macedonia by Titus and two brothers (2 Cor. viii. 16—23).

3. Contents and Results.

The Epistle, as we have it, consists of three main parts, which are clearly marked off from one another: The Defence of his Conduct and Office (i.—vii.); The Collection for the Poor in Palestine (viii., ix.); and The Great Invective against his Enemies and their Followers (x.—xiii.). It is convenient to subdivide these parts into sections; but we must not assume that such subdivisions correspond to any plan which the writer had in his mind. The letter is written with all the freedom of a letter: it is not a treatise, but a string of informal addresses, dictated as opportunity for writing and the inclination to write arose (see Appendix D). It is not likely that the whole of even i.—vii. was written at one sitting: and, whatever view be taken of

x.—xiii. (see below on the *Integrity*), those chapters must have been written at a different time from the rest of the Epistle.

i. 1, 2. *The Apostolic Salutation.*

i. 3—11. *Thanksgiving for Recent Deliverance.*

i. 12—vii. 16. *Apologia pro Vita sua.*

- i. 12—ii. 17. Vindication of his Conduct, especially with regard to the Charge of Lightness and the Case of the Grievous Offender.
- iii. 1—vi. 10. Vindication in detail of his Apostolic Office, of himself as an Apostle, and of the Gospel which he preaches.
- vi. 11—vii. 16. Conclusion of the Appeal for Reconciliation; Exhortations to Holiness; His Comfort in the Happy Tidings brought from Corinth by Titus.

viii., ix. *The Collection for the Poor Saints at Jerusalem.*

- viii. 1—7. The Example set by the Churches of Macedonia.
- viii. 8—15. Exhortations and Inducements to give according to their Means.
- viii. 16—ix. 5. Directions for the Management of the Collection.
- ix. 6—15. Exhortation to give liberally and cheerfully.

x. 1—xiii. 10. *Another Assertion of the Apostle's Position and a Final Rebuke and Warning to his Judaizing Opponents.*

- x. 1—18. The Apostle's Authority and the Extent of his Province.
- xi. 1—xii. 10. The Apostle's Foolish Glorying.
- xii. 10—xiii. 10. Retrospect of his Glorying; Warnings in connexion with his approaching Visit.

xiii. 11—13. *Concluding Exhortation, Salutation, and Benediction.*

As to the *results* of these appeals and exhortations we have no direct evidence; but we may infer that they were in the main successful. The Epistle to the Romans, written from Corinth a few months later, seems to have been composed in a tranquil atmosphere; and if the Church of Corinth had again

given serious trouble to S. Paul, we should probably have some traces of the disaffection either in Romans or in other writings. When Clement of Rome wrote to the Church of Corinth *c.* A.D. 95 he has to criticize some failings, but nothing so grave as a rejection of Apostolic teaching. Hegesippus (*c.* A.D. 160) found it continuing in the faith, and says that he and they were mutually refreshed in the true doctrine (Eus. *H. E.* IV. xxii. 1, 2). A little later the letters of Dionysius, Bishop of Corinth, were so valued that heretics thought it worth their while to garble them (Eus. *H. E.* IV. xxiii. 12).

4. Language and Style.

It has been pointed out by others (*e.g.* by Sanday and Headlam, *Romans*, pp. liv ff.) how much resemblance, as regards both style and vocabulary, there is between the four great Epistles which form the second group among the letters of S. Paul; viz. 1 and 2 Corinthians, Galatians, and Romans. All of them, and especially the first three, are written with great energy and vivacity. "There is a rush of words...the outcome of strongly moved feeling....The language is rapid, terse, incisive; the argument is conducted by a quick cut and thrust of dialectic; it reminds us of a fencer with his eye always on his antagonist."

One cause of this dialectical style was doubtless the fact that these four letters, and especially 1 and 2 Corinthians and Galatians, were written in an atmosphere of controversy. In particular, the short-lived, but (while it lasted) extremely bitter, controversy between Jewish and Gentile Christianity is very prominent in 2 Corinthians and Galatians. It comes to the surface only occasionally in 1 Corinthians, especially in connexion with the factions; and in Romans it is for the most part driven under by other subjects. But it is present in all four of these writings, and in 2 Corinthians and Galatians it rages. An examination of the language of these four letters, in comparison with the other Pauline Epistles, shows how much the four have in common. Although some instances in the following list are no doubt accidental, yet the list as a whole is significant. Words in thick type are found in the LXX.

	1 Cor.	2 Cor.	Gal.	Rom.	Elsewhere in Paul	Elsewhere in N. T.
Ἀβραάμ	0	1	9	9	0	freq.
ἀγνοεῖν	3	3	1	6	2	6
ἀποκάλυψις	3	2	2	3	3	5
ἀσθένεια	2	6	1	2	1	12
ἀσθενεῖν	2	6	0	5	3	freq.
ἀσθενής	9	1	1	1	1	9
ἀφορμή	0	2	1	2	1	1
ἄφρων	1	5	0	1	1	3
ἄχρι	3	3	2	4	2	freq.
γράμμα	0	3	1	3	1	6
διαθήκη	1	2	3	2	1	freq.
διακονία	2	12	0	3	5	11
διατί;	2	1	0	1	0	freq.
διώκειν	3	1	5	5	7	freq.
δοκιμή	0	4	0	2	1	0
δόκιμος	1	2	0	2	1	1
ἐλευθερία	1	1	3	1	0	4
ἐπαγγελία	0	2	10	8	6	freq.
ἔρις	2	1	1	2	3	0
εὐλογία	1	4	1	2	1	5
ζῆλος	1	5	1	2	1	6
ζωοποιεῖν	3	1	1	2	0	3
θάνατος	8	8	0	22	7	freq.
θέλω	17	8	9	15	12	freq.
θλῖψις	1	9	0	5	9	freq.
θνητός	2	2	0	2	0	0
Ἰσραήλ	1	2	1	10	2	freq.
κανών	0	3	1	0	0	0
καταισχύνειν	5	2	0	3	0	3
καταλλαγή	0	2	2	0	0	0
καταλλάσσειν	1	3	0	2	0	0
καταργεῖν	9	4	3	6	3	2
κατεργάζεσθαι	1	6	0	11	2	2
καυχᾶσθαι	5	18	2	5	2	2
καύχημα	3	3	1	1	2	1
καύχησις	1	6	0	2	1	1
κηρύσσειν	4	3	2	4	5	freq.
κοινωνία	3	4	1	1	4	6
κόπος	2	4	1	0	4	7
κυριεύειν	0	1	0	4	1	1
λογίζεσθαι	3	7	1	19	3	6
ἀπὸ or ἐκ μέρους	4	2	0	3	0	0
νυνί	4	2	0	7	5	4

	1 Cor.	2 Cor.	Gal.	Rom.	Elsewhere in Paul	Elsewhere in N. T.
οἰκοδομή	5	4	0	2	4	3
ὅσος	2	1	5	8	5	freq.
οὕτως	30	7	5	16	14	freq.
ὄφελον	1	1	1	0	0	1
πάθημα	0	3	1	2	3	7
παράκλησις	1	11	0	3	5	9
παράπτωμα	0	1	1	9	5	5
περισσεία	0	2	0	1	0	1
περισσεύειν	3	10	0	3	10	freq.
περισσότερως	0	6	1	0	2	2
πρόσωπον	2	12	3	0	5	freq.
πῶς;	5	1	2	8	1	freq.
σαρκικός	3	2	0	1	0	1
σάρκινος	1	1	0	1	0	1
σκανδαλίζειν	2	1	0	1	0	freq.
σκοπεῖν	0	1	1	1	2	1
σπέρμα	1	2	5	9	1	freq.
σπουδή	0	5	0	2	0	5
σταυροῦν	4	1	3	0	0	freq.
συνείδησις	8	3	0	3	6	10
συνιστάνειν	0	8	1	3	1	2
ὑπερβολή	1	4	1	1	0	0
ὑστερεῖν	3	3	0	1	1	8
φείδεσθαι	1	3	0	2	0	3
χάρισμα	7	1	0	6	2	1
χρῆσθαι	4	3	0	0	2	2

In the above list such words as *Ἀβραάμ, γράμμα, διαθήκη, Ἰσραήλ, καταργεῖν, σπέρμα* are directly connected with the Judaistic controversy, while *ἀσθένεια, ἀσθενεῖν, ἀσθενής, ἐλευθερία, καταλλαγή, καταλλάσσειν, καυχᾶσθαι, καύχημα, καύχησις, σταυροῦν*, and others have an indirect connexion with it. Others, although they have no doctrinal associations, yet are evidence of energetic or controversial style; *e.g. θέλω, νυνί, ὄφελον, διατί* and *πῶς* interrogative. The list as a whole might no doubt be considerably augmented; and perhaps **ἀποθνήσκειν, ἕτερος, κλίμα, μᾶλλον, πάλιν, στενοχωρία** might reasonably be added, as reference to a concordance will show. But, as it stands, the list is

sufficient to prove that this group of Epistles has a characteristic vocabulary. It will be remarked that in the list only those words are included which occur in 2 Corinthians. The number would have been much larger, if words which are not found in 2 Corinthians, but are more common in 1 Corinthians, Galatians, and Romans than in the rest of the Pauline Epistles, had been added to it; and such words are, of course, characteristic of this group of Epistles.

The number of the words which, in the New Testament, are peculiar to 2 Corinthians is considerable. It will be useful to classify them according as they occur in the first nine chapters or in the last four chapters, and again to mark by thick type those which are certainly found in the LXX. The following are found in chapters i.—ix.:—*ἀγανάκτησις* (vii. 11), *ἀδροτής* (viii. 20), **ἀνακαλύπτειν** (iii. 14, 18), *ἀνεκδιήγητος* (ix. 15), *ἀπαρασκεύαστος* (ix. 4), **ἀπεῖπον** (iv. 2), *ἀπόκριμα* (i. 9), **αὐγάζειν** (iv. 4), *αὐθαίρετος* (viii. 3, 17), *Βελίαρ* (vi. 15), **δολοῦν** (iv. 2), **δότης** (ix. 7), **δυσφημία** (vi. 8), **εἰσδέχεσθαι** (vi. 17), *ἐκδημεῖν* (v. 6, 8, 9), **ἐλαττονεῖν** (viii. 15), *ἐλαφρία* (i. 17), *ἐνδημεῖν* (v. 6, 8, 9), **ἐνπεριπατεῖν** (vi. 16), *ἐντυποῦν* (iii. 7), **ἐξαπορεῖν** (i. 8, iv. 8), **ἐπακούειν** (vi. 2), *ἐπενδύειν* (v. 2, 4), *ἐπιπόθησις* (vii. 7, 11), **ἐπιτιμία** (ii. 6), *ἑτεροζυγεῖν* (vi. 14), *εὐφημία* (vi. 8), **ἡνίκα** (iii. 15, 16), *ἱκανότης* (iii. 5), **ἱλαρός** (ix. 7), **κάλυμμα** (iii. 13, 14, 15, 16), *καπηλεύειν* (ii. 17), *κατάκρισις* (iii. 9, vii. 3), *κατοπτρίζεσθαι* (iii. 18), **μολυσμός** (vii. 1), **μωμᾶσθαι** (vi. 3, viii. 20), **παραυτίκα** (iv. 17), **πένης** (ix. 9), *πέρυσι* (viii. 10, ix. 2), **προαιρεῖν** (ix. 7), *προενάρχεσθαι* (viii. 6, 10), *προκαταρτίζειν* (ix. 5), *προσκοπή* (vi. 3), **πτωχεύειν** (viii. 9), **σκῆνος** (v. 1, 4), **σπουδαῖος** (viii. 17, 22), **στενοχωρεῖν** (iv. 8, vi. 12), *συμφώνησις* (vi. 15), *συνκατάθεσις* (vi. 16), *συνπέμπειν* (viii. 18, 22), *συνυπουργεῖν* (i. 11), *συστατικός* (iii. 1), *φειδομένως* (ix. 6), **φωτισμός** (iv. 4, 6).

The following occur in x.—xiii.:—*ἀβαρής* (xi. 9), *ἄμετρος* (x. 13, 15), *Ἀρέτας* (xi. 32), **ἁρμόζειν** (xi. 2), *ἄρρητος* (xii. 4), **βυθός** (xi. 25), *Δαμασκηνός* (xi. 32), **ἐθνάρχης** (xi. 32), *ἐκδαπανᾶν* (xii. 15), **ἐκφοβεῖν** (x. 9), *ἐνκρίνειν* (x. 12), *ἐπισκηνοῦν* (xii. 9), *ἐφικνεῖσθαι* (x. 13, 14), *ἥδιστα* (xii. 9, 15), **καθαίρεσις** (x. 4, 8, xiii. 10), *καταβαρεῖν* (xii. 16), *καταναρκᾶν* (xi. 9, xii. 13, 14), *κατάρτισις* (xiii. 9), *νυχθή-*

μερον (xi. 25), **ὀχύρωμα** (x. 4), **παραφρονεῖν** (xi. 23), **πεντάκις** (xi. 24), *προαμαρτάνειν* (xii. 21, xiii. 2), *σαργάνη* (xi. 33), **σκόλοψ** (xii. 7), **συλᾷν** (xi. 8), **συναποστέλλειν** (xii. 18), **ὑπερβαλλόντως** (xi. 23), **ὑπερέκεινα** (x. 16), *ὑπερεκτείνειν* (x. 14), *ὑπερλίαν* (xi. 5, xii. 11), *φυσίωσις* (xii. 20), *ψευδαπόστολος* (xi. 13), **ψιθυρισμός** (xii. 20).

Three such words are found in both these divisions of the Epistle:—*ἀγνότης* (vi. 6, xi. 3; but the latter ref. is doubtful), **ἀγρυπνία** (vi. 5, xi. 27), **προσαναπληροῦν** (ix. 12, xi. 9).

There are also words, which, although found elsewhere in the New Testament, are not found elsewhere in the Pauline Epistles; *e.g.* **ἁγιότης** (i. 12), **ἀποτάσσεσθαι** (ii. 13), **ἀριστερός** (vi. 7), **βοηθεῖν** (vi. 2), **βουλεύειν** (i. 17), **γένημα** (ix. 10), **δαπανᾶν** (xii. 15), **ἐλαφρός** (iv. 17), **ἐπιεικία** (x. 1), **ἐρημία** (xi. 26), **ἔσωθεν** (vii. 5), **ἑτοίμως** (xii. 14), **ἡδέως** (xi. 19), **ἡττᾶσθαι** (xii. 13), **θαρρεῖν** (v. 6, 8, vii. 16, x. 1, 2), **θυγάτηρ** (vi. 18), **καθαιρεῖν** (x. 5), **καλύπτειν** (iv. 3), **καταβάλλειν** (iv. 9), **καταλαλιά** (xii. 20), *Μακεδών* (ix. 2, 4), **μέριμνα** (xi. 28), **μεταμέλεσθαι** (vii. 8), **μετανοεῖν** (xii. 21), **μετρεῖν** (x. 12), **ὀδυρμός** (vii. 7), **πάλαι** (xii. 19), **παντοκράτωρ** (vi. 18), **παράδεισος** (xii. 4), *παρεκτός* (xi. 28), **παρέρχεσθαι** (v. 17), **περιαιρεῖν** (iii. 16), **περίσσευμα** (viii. 13, 14), **πιάζειν** (xi. 32), **πλάξ** (iii. 3), **πλατύνειν** (vi. 11, 13), **πληγή** (vi. 5, xi. 23), **πληθύνειν** (ix. 10), **προκεῖσθαι** (viii. 12), **πρόσκαιρος** (iv. 18), **πτωχεία** (viii. 2, 9), **ῥαβδίζειν** (xi. 25), **σπόρος** (ix. 10), **συνοχή** (ii. 4), **τεῖχος** (xi. 33), **τεσσεράκοντα** (xi. 24), **τηλικοῦτος** (i. 10), **τρίς** (xi. 25, xii. 8), **τυφλοῦν** (iv. 4), **ὕβρις** (xii. 10), **ὑψοῦν** (xi. 7), *χειροτονεῖν* (viii. 19), **χορηγεῖν** (ix. 10), **χρίειν** (i. 21), **χωρεῖν** (vii. 2), **ψύχος** (xi. 27). Perhaps the most significant thing in this list is that, with two exceptions (*θαρρεῖν* and *πληγή*), none of these words is found in both sections of the letter. With three exceptions (*Μακεδών*, *παρεκτός* and *χειροτονεῖν*), all of them are found in the LXX. Like *ἐπιτιμία* in the list above, *καταλαλιά* is found only in Wisdom (i. 11), a book which S. Paul certainly knew. Comp. the use of *ἀνυπόκριτος* (vi. 6; Rom. xii. 9; 1 Tim. i. 5; 2 Tim. i. 5; Wisd. v. 18, xviii. 16, and nowhere else in the LXX.), *ἀποτόμως* (xiii. 10; Tit. i. 13; Wisd. v. 22, and nowhere else in the LXX.), *εὐάρεστος* (v. 9; Rom. xii. 1, 2, xiv. 19; Eph. v. 10; Phil. iv. 18; Col. iii. 20; Tit. ii. 9; Wisd. iv. 10, ix. 10, and nowhere else in the LXX.), *μωμᾶσθαι*

(vi. 3, viii. 20; Wisd. x. 14), *παρρησία* = 'confidence' (iii. 12, vii. 4; Wisd. v. 1), *ἡ γνῶσις τοῦ θεοῦ* (x. 5; Wisd. xiv. 22): and comp. 2 Cor. v. 1, 4, with Wisd. ix. 15.

It is not, however, the words which are found in 2 Corinthians and nowhere else in the New Testament, or in 2 Corinthians and nowhere else in the Epistles of S. Paul, which give us the ideas that are the leading notes in this letter. These are rather to be found in the words and expressions, which, however common elsewhere, are specially frequent in 2 Corinthians. There are nearly twenty such; and about the significance of most of them there can be little doubt. It will be instructive to group them according to their frequency in the two divisions of the letter.

The following belong exclusively to the first nine chapters; **θλῖψις** (i. 4, 8, ii. 4, iv. 17, vi. 4, vii. 4, viii. 2, 13; elsewhere in S. Paul 15 times), **λυπεῖν** (ii. 2, 4, 5, vi. 10, vii. 8, 9, 11; in all 12 times; elsewhere in S. Paul 3 times), **λύπη** (ii. 1, 3, 7, vii. 10, ix. 7; elsewhere in S. Paul twice), *παρακαλεῖν* = 'to comfort' (i. 4, 6, ii. 7, vii. 6, 7, 13; elsewhere in S. Paul perhaps 10 times with this meaning), **παράκλησις** = 'comfort' (i. 3, 4, 5, 6, 7, vii. 4, 7, 13; elsewhere in S. Paul perhaps 5 times with this meaning), **περισσεύειν** (i. 5, iii. 9, iv. 15, viii. 2, 7, ix. 8, 12; elsewhere in S. Paul 16 times), **προθυμία** (viii. 11, 12, 19, ix. 2; not elsewhere in S. Paul), **σπουδή** (vii. 11, 12, viii. 7, 8, 16; elsewhere in S. Paul twice).

The following belong exclusively to the last four chapters; **ἀσθένεια** (xi. 30, xii. 5, 9, 10, xiii. 4; elsewhere in S. Paul 6 times), **ἀσθενεῖν** (xi. 21, 29, xii. 10, xiii. 3, 4, 9; elsewhere in S. Paul 10 times), **ἄφρων** (xi. 16, 19, xii. 6, 11; elsewhere in S. Paul 3 times).

Some rather dominant words are found in both divisions of the letter; **ἁπλότης** (viii. 2, ix. 11, 13; xi. 3), **διακονία** (iii. 7, 8, 9, iv. 1, v. 18, vi. 3, viii. 4, ix. 1, 12, 13; xi. 8), **καυχᾶσθαι** (v. 12, vii. 14, ix. 2; x. 8, 13, 15, 16, 17, xi. 12, 16, 18, 30, xii. 1, 5, 6, 9), **καύχησις** (i. 12, vii. 4, 14, viii. 24; xi. 10, 17), **νόημα** (ii. 11, iii. 14, iv. 4; x. 5, xi. 3), *περρισσοτέρως* (i. 12, ii. 4, vii. 13, 15; xi. 23, xii. 15), *συνιστάνειν* or **συνιστάναι** (iii. 1, iv. 2, v. 12, vi. 4, 11, 12,

18; xii. 11). But the references show that καυχᾶσθαι belongs specially to the last four chapters, διακονία and συνιστάνειν rather to the first nine.

As a general result, it is evident that the thought of *comfort* in *affliction* is prevalent in chapters i.—vii.; that of *glorying* in *weakness*, and that of the *folly* of *glorying*, in x.—xii.; while in the two chapters about the collection for the saints (viii., ix.) '*abounding*,' '*readiness*,' '*zeal*,' and '*liberality*' are frequent ideas.

It is partly because of the frequency of such words as ζῆλος (vii. 7), σπουδή (vii. 12, viii. 16), καυχᾶσθαι (vii. 14, ix. 2, xii. 5), καύχημα (v. 12, ix. 3), καύχησις (vii. 4, viii. 24) that the construction of ὑπέρ *c. gen.* is so very frequent in this Epistle,—nearly twice as often as in Romans, and more than three times as often as in 1 Corinthians. There (Rom. v. 6, 7, 8, viii. 32, xiv. 15; 1 Cor. xv. 3) it is often used in connexion with Christ's dying *for* sinners; as also in this letter (v. 15 *ter*, 21). But there remain instances (chiefly ὑπὲρ ὑμῶν or ὑπὲρ ἡμῶν), the frequency of which is evidence of the deep *sympathy* which the Apostle feels with his converts, and which he confidently assumes as being returned: comp. i. 6, 11, xii. 15, 19. There is also ὑπὲρ Χριστοῦ (v. 20, xii. 10), with other examples of a more general character (i. 8, viii. 23, xii. 8, xiii. 8).

5. Quotations from the Old Testament.

The lists of words given above show how much S. Paul's vocabulary has been influenced by the LXX. But besides making use of a large number of the less common Greek words which abound in the LXX., he frequently employs its thoughts and phrases. There are at least twenty quotations from the Old Testament in 2 Corinthians, although comparatively few of them are given as such. And those which are introduced with the formula, 'even as it is written,' καθὼς γέγραπται (viii. 15, ix. 9), or, 'according to that which is written,' κατὰ τὸ γεγραμμένον (iv. 13), or, 'He saith,' λέγει (vi. 2), or, 'even as God said,' καθὼς εἶπεν ὁ θεός (vi. 16), are all in the first nine chapters. At least nine different books are quoted; viz. *Genesis* (2 Cor.

xi. 3), *Exodus* (2 Cor. iii. 3, 7, 10, 13, 16, 18, viii. 15), *Leviticus* (2 Cor. vi. 16), *Deuteronomy* (2 Cor. xiii. 1), 2 *Samuel* (2 Cor. vi. 18), *Psalms* (2 Cor. iv. 13, vi. 9, 11, ix. 9), *Proverbs* (2 Cor. iii. 3, viii. 21, ix. 7), *Isaiah* (2 Cor. v. 17, vi. 2, 17, ix. 10), and *Jeremiah* (2 Cor. x. 17). Perhaps we should add *Ezekiel* (2 Cor. iii. 3, vi. 16, 17), *Hosea* (2 Cor. vi. 18, ix. 10), and *Amos* (2 Cor. vi. 18); but in these instances the precise source of the quotation is uncertain, and some may be a compound of several passages. In five cases (iv. 13 = Ps. cxvi. 10 [cxv. 1]; vi. 2 = Is. xlix. 8; viii. 15 = Exod. xvi. 18; ix. 9 = Ps. cxii. [cxi.] 9; ix. 10 = Is. lv. 10) there is exact agreement with the LXX. In five (viii. 21 = Prov. iii. 4; ix. 7 = Prov. xxii. 8; x. 17 = Jer. ix. 24; xi. 3 = Gen. iii. 13; xiii. 1 = Deut. xix. 15) the agreement is close. In one case (vi. 17 = Jer. li. 45; Is. lii. 11; Ezek. xx. 34) the quotation is perhaps influenced by the Hebrew against the LXX. Like most Hellenistic Jews, S. Paul commonly used the LXX., although he was quite familiar with the Hebrew. "The influence of the LXX. over the writings of the N.T. is continually shewn in combinations of words or in trains of thought which point to the presence of the version in the background of the writer's mind, even when he may not consciously allude to it....The writers of the N.T....were not only familiar with the LXX., but saturated with its language. They used it as Englishmen use the Authorized Version of the Bible, working it into the texture of their thoughts and utterances. It is impossible to do justice to their writings unless this fact is recognised, *i.e.*, unless the reader is on the watch for unsuspected references to the Greek O.T., and able to appreciate its influence upon the author's mind" (Swete, *Introduction to the Old Testament in Greek*, pp. 451, 452). Some of the suggestions made in the notes as to possible references to details in the Old Testament will perhaps seem to be rather fanciful or far-fetched; but it is well to practise oneself in being on the look-out for such things. Seeing that the New Testament writers themselves so constantly use the LXX. in quoting the O.T., it is no wonder that the Greek Fathers so constantly treat the LXX. as if it were the original, and argue from it as from a final authority.

6. The Greek Text.

The chief authorities for the text of 2 Corinthians may be grouped as follows:

i. *Uncial MSS.*

ℵ, *Codex Sinaiticus*, fourth century, now at St Petersburg, first published in 1862 by Tischendorf, who discovered it in 1859. ℵ is the only codex which contains the Pauline Epistles complete. The symbols $\aleph^1$, $\aleph^2$, $\aleph^3$ indicate respectively the corrections made by three different scribes in the sixth and seventh centuries. Those of $\aleph^1$ are of great importance. Those of $\aleph^3$ are very numerous and often cancel those of $\aleph^1$.

A, *Codex Alexandrinus*, fifth century, now in the British Museum, the director of which, Sir E. Maunde Thompson, published a photographic simile of the New Testament portion, 1881—1883, with a full description of the MS. It is imperfect, and the three leaves containing from ἐπίστευσα 2 Cor. iv. 13 to ἐξ ἐμοῦ xii. 6 are among the missing portions.

B, *Codex Vaticanus*, fourth century, in the Vatican Library at Rome, the most valuable of all the MSS. of the New Testament. In 1889—1890 a photographic simile of the whole MS. was published, and thereby all previous editions were superseded.

C, *Codex Ephraemi rescriptus*, fifth century, now in the National Library at Paris; sometimes called the Paris palimpsest. Like the preceding MSS., it once contained the whole Greek Bible; but it is now very defective. Of 2 Corinthians the last part, from x. 8 onwards, is missing.

D, *Codex Claromontanus*, sixth century, now in the National Library at Paris. Like *Codex Bezae*, it is bilingual; and the Latin translation, which is akin to the Old Latin Version, is represented by the symbol d. It contains the whole of S. Paul's Epistles (with occasional *lacunae*) and nothing else. It has had many correctors, one of which, in the ninth or tenth century, has made more than 2000 alterations.

E, *Codex Sangermanensis*, is a ninth century copy of D; and, as being a mere transcript, is not quoted in this volume.

F, *Codex Augiensis*, ninth century, now at Trinity College, Cambridge; edited by Scrivener in 1859. It also is bilingual, and its Latin Version (f), which is mainly the Vulgate, is sometimes of importance.

G, *Codex Boernerianus*, ninth century, now at Dresden; published by Matthaei in 1791. It is bilingual, the Greek text being almost the same as that of F, but the Latin (g) exhibiting Old Latin elements.

H, *Codex Coislinianus*, sixth century, very valuable, but very incomplete. The fragments are in various libraries; 2 Cor. x. 18 to xi. 6 being at Athos, 2 Cor. iv. 2—7 at St Petersburg, and other leaves elsewhere.

I, fragments at St Petersburg, edited by Tischendorf. Two leaves, sixth century, contain 2 Cor. i. 20 to ii. 12.

K, *Codex Mosquensis*, ninth century, brought from Mount Athos to Moscow; edited by Matthaei in 1782. It contains the Catholic and the Pauline Epistles.

L, *Codex Angelicus*, ninth century, in the Angelica Library at Rome. Contains part of Acts, the Catholic and the Pauline Epistles.

M, *Codex Ruber*, ninth century, four leaves written in red ink, two at Hamburgh and two in the British Museum. The latter contain 2 Cor. x. 13—xii. 5.

P, *Codex Porphyrianus*, ninth century, at St Petersburg. Contains with *lacunae* Acts, Catholic and Pauline Epistles, and Revelation.

R, *Codex Cryptoferratensis*, eighth century. One leaf, containing 2 Cor. xi. 9—19.

In the Pauline Epistles the type of text known sometimes as 'Western,' sometimes as 'Syro-Latin,' sometimes as the 'δ-text,' is not so strongly marked off from other types of text as in the Gospels and Acts. Its chief representatives are DFG, all of which appear to have sprung from one and the same ancestor. The Gothic Version and of course the Old Latin are connected with this group. But in the Pauline Epistles B exhibits 'Western' features (see Sanday and Headlam, *Romans*, pp. lxix. ff.); so that, when we have BDFG ranged

against ℵAC, it is the latter group that may sometimes have the 'Neutral' or 'β-text' reading, *i.e.* the reading most likely to be original. Unfortunately, in 2 Corinthians, it is only from i. 1 to iv. 13 that the combination ℵAC is possible; for A is defective from iv. 13 to xii. 6, and C is defective after x. 8. But this small portion yields two illustrations: in iii. 7 ἐν γράμμασιν (ℵACLP) is to be preferred to ἐν γράμματι (BDFG), and in iii. 1 συνιστάνειν (ℵACLP) is to be preferred to συνιστᾶν (BD) or συνιστάναι (FG). The combination ℵACLP is frequent, and generally represents 'Alexandrian' (Egyptian) readings or the 'γ-text.' Even when either A or C is absent, ℵC or ℵA, especially when supported by other witness, may be of more weight than BDFG: *e.g.* in v. 3 εἴ γε (ℵCKLP) is more probable than εἴπερ (BDFG), and in ix. 10 σπέρμα (ℵCKLP) than σπόρον (BDFG). Moreover the transfer of KLP to the other side will not turn the scale: *e.g.* in xii. 15 ἀγαπῶ (ℵA) is more probable than ἀγαπῶν (BDFGKLP), and in xii. 20 ἔρις (ℵA) than ἔρεις (BDFGKLP). The late uncials KLP give the 'Syrian' or 'Antiochian' or 'α-text.' A reading which is purely Syrian cannot be right: such variants are not found in any writer earlier than Chrysostom (see critical notes on xi. 28, xii. 14): and, as has just been stated, a reading may be both 'Western' and 'Syrian' and be wrong.

ii. *Minuscules or Cursive MSS.*

These are very abundant. Although much less numerous than those of the Gospels, nearly five hundred cursive MSS. of the Pauline Epistles are known. As a rule they are of weak authority: but a few are of considerable weight, while others for special reasons are of interest. The one numbered Paul 7 (at Basle) was used by Erasmus for his first edition (1517); but it is not one of the best. Paul 17 = Evan. 33 (at Paris) is "the queen of the cursives": more than any other minuscule it agrees with BDL. Paul 37 = Evan. 69 is the celebrated Leicester codex. Paul 67 = Acts 66 (at Vienna) has valuable marginal readings akin to B and *Codex Ruber*. Paul 56 (at Zurich) is

worthless, being a copy made by Zwingli from the newly published *printed* text of Erasmus. Paul 30 = Acts 53 (Emman. Coll. Camb.), Paul 31 = Acts 25 (British Museum), Paul 33 = Acts 27 (British Museum), are of some importance. Paul 73 = Acts 68 (Upsala) resembles "the queen of the cursives." Paul 80 = Acts 73 (Rome) is a good authority used by Caryophilus in 1625 for his edition (1673). Paul 89 = Acts 78 (Strassburg) is of some weight, but lacks 2 Cor. xi. 15 to xii. 1. Paul 118 = Acts 103 is a volume of scholia from Mount Athos. All of these, excepting 7 and 56, are cited occasionally in the critical notes in this volume.

iii. *Versions.*

1. *Latin.* Of these, d, f, and g have been already mentioned as the Latin half of the bilingual uncials D, F, and G. They are not translations of the Greek text with which they are paired, the Latin being sometimes different from the Greek and representing a better text. This is specially true of d, which often agrees with the quotations in Lucifer of Cagliari († A.D. 370).

We have also of the Old Latin, *Codex Frisingensis* (r), fifth or sixth century, now at Munich. It contains the whole of 2 Corinthians and some other Pauline Epistles.

The abundant quotations in the Latin Irenaeus, in Tertullian, in Hilary, and in Cyprian, who is in some ways the most important witness of all, greatly augment the evidence for the Old Latin. But in the Pauline Epistles the difference between the Vulgate and the earlier versions is often very slight: in revising them Jerome altered very little.

2. *Syriac.* We have the Peshitto, which to the Syrian Churches is what the Vulgate has been to the Western. Its date is still a problem; perhaps third century. But the Peshitto is not the original Syriac of the Pauline Epistles, as is shown by the writings of Aphraates and Ephraim: and no MS. of the Old Syriac of the Pauline Epistles is extant. The Philoxenian was a revision made in the sixth century, and the Harkleian is a revision of this made in the seventh.

3. *Egyptian.* We have the North Coptic or Bohairic, and the South Coptic or Sahidic. These versions are very early, but only the Bohairic is complete, and it is made from a better text than the Sahidic.

4. *Armenian.* It is exaggeration to call this "the queen of the versions," but recent investigations have shown that it has great interest and importance. It was made in the fourth, and revised in the fifth century. In the Pauline Epistles it has some interesting readings agreeing with $\aleph^3$H. But of 2 Corinthians in H we possess only a few verses.

5. *Aethiopic.* Made about the fifth, and revised in the twelfth century. It often agrees with the Coptic Versions. Information about it is much needed.

6. *Gothic.* Made in the fourth century by Ulfilas ('Wulfila' = 'Little Wolf'), Arian Bishop of the Goths. The Greek used seems to have been the 'Syrian' or 'α-text.' But it has both 'β-text' and 'δ-text' elements, and may have been influenced by Latin Versions.

7. The Integrity of the Epistle.

It has been suggested that in 2 Corinthians, as we have it, there are portions of two, or three, or even of four different letters. The parts in question are vi. 14—vii. 1; viii.; ix.; and x.—xiii. Different critics would sever one or more of these parts from the remainder of the letter. The suggestion that any one of these parts was not written by S. Paul is not worth discussing; both external and internal evidence are overwhelmingly in favour of all four of them. We cannot doubt that the whole of 2 Corinthians comes from the Apostle himself. And it must be admitted that *external evidence is wholly against any dissection of the Epistle.* No MS. or Version or Father gives any indication that the Epistle ever existed in a form from which any one of these four portions was absent, or that any one of these portions ever existed apart from the rest. In this respect there is no analogy between any one of these parts and Rom. xv., xvi. or Jn vii. 53—viii. 11. And with regard to two

of the four parts in question the theory of dissection may be dismissed without hesitation. The note at the end of chapter ix. shows that *there is no sufficient reason for entertaining proposals to sever either* viii. *or* ix. *from the preceding chapters.* The only two parts about which, upon internal evidence, *reasonable* doubts are raised are the first and last of the four mentioned above; vi. 14—vii. 1 and x.—xiii. Substantial reasons are urged for regarding vi. 14—vii. 1 as part of a different letter, and possibly as part of the letter alluded to in 1 Cor. v. 9. And still more substantial reasons are urged for regarding x.—xiii. as part of a different letter, and probably as part of the letter alluded to in 2 Cor. ii. 3, 9, vii. 8. The balance of arguments seems to be against the first of these two hypotheses, and in favour of the second.

It is true that internal evidence suggests the excision of vi. 14—vii. 1, not merely because the paragraph comes in somewhat awkwardly, but still more because vi. 13 fits on so well to vii. 2[1]. Hence Bacon, Clemen, Davidson, Hausrath, McGiffert, Moffatt, Pfleiderer, and Renan regard this paragraph as a fragment from another letter which has somehow become inserted here; while Franke, Hilgenfeld, Sabatier, and Whitelaw are persuaded that it is a fragment of the letter mentioned in 1 Cor. v. 9.

But *the reasons urged for the excision scarcely counterbalance the unbroken textual evidence*, combined, as it is, with *the improbability of a fragment of one letter being inserted into the middle of another letter.* If there has been interpolation, it is more reasonable to believe that S. Paul, after finishing the letter, inserted this exhortation before sending it. And yet even this hypothesis is not needed. How many letters would read more smoothly if a particular paragraph were struck out; and yet the paragraph which seems to interrupt the flow was written! After what is said in v. 10 and vi. 1, 2, the exhortation in vi. 14 ff. comes not unnaturally, especially as it is the re-

[1] It is remarkable that Lisco, while striking out vi. 14—vii. 1, does not join vii. 2 to vi. 13. Between them he inserts xii. 11—19, thus sacrificing the chief reason for the excision.

petition of a warning which the Apostle must have given before. Before repeating it (vi. 3), and after repeating it (vii. 2), the Apostle claims their affection, an affection which earnest exhortation of this kind ought not to interrupt. See note *ad loc.* p. 105.

The case for separating x.—xiii. from i.—ix., and for believing x.—xiii. to be part of the severe letter (2 Cor. ii. 3, 9, vii. 8), about the effect of which S. Paul was so anxious, is much stronger

(1) *We look in vain in* 1 *Corinthians for passages which the Apostle could have regretted having written* (2 Cor. vii. 8); and we cannot believe that 1 Corinthians as a whole was written 'out of much affliction and anguish of heart...with many tears' (2 Cor. ii. 4). But the whole of x. 1—xiii. 10 (which is perhaps the most vigorous and forcible portion of all the Pauline Epistles) might well have been written in affliction and anguish: and there are bitter things in these four chapters which the Apostle might at times have wished that he had not written.

(2) *It is difficult to believe that S. Paul*, after (*a*) the agony of suspense in which he had waited for Titus' report of the way in which the Corinthians had taken the severe letter, and after (*b*) confirming their goodwill and obedience by the tenderness of i.—vii., and after (*c*) delicately feeling his way towards pressing them to make generous contributions to the Palestine Fund, *would append to these affectionate and carefully worded appeals the biting sarcasms and lashing reproofs contained in* x.—xiii. Such utterances would renew the former agony of suspense as to how the Corinthians would receive such severe words, would undo the recent reconciliation, and would risk the success of the Palestine Fund. To write a severe letter, then wish that one had not sent it, and then (when the severity has been smoothed over) write an equally or more severe letter, is not the conduct which we should expect from one so tactful and sympathetic as S. Paul. It is easier to believe that he wrote only one severe letter, that x.—xiii. is the latter part of it, and that (after it had brought about submission) it was followed by the conciliatory passages and affectionate pleadings of i.—ix. On this hypothesis all runs in a natural order. Those who hold that 1 Corinthians

is the severe letter have to explain how the Apostle could be so intensely anxious about the effects of so moderate a letter as that, and then write the scathing severities of x.—xiii.

(3) *There are passages in* x.—xiii. *which seem to be inconsistent with passages in* i.—ix., *if the two portions are parts of one and the same letter.* Could S. Paul write 'by (your) faith ye stand,' *i.e.* 'so far as your belief goes, you are sound' (i. 24), and then say 'Try your own selves, whether ye be in the faith' (xiii. 5)? Or declare, 'I rejoice that in everything I am of good courage concerning you' (vii. 21), and then declare, 'I fear...lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest...I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed' (xii. 20, 21)? Contrast 'My joy is the joy of you all' (ii. 3), 'Ye are our epistle, written in our hearts' (iii. 2), 'Great is my glorying in your behalf' (vii. 4), 'In everything ye approved yourselves to be pure in the matter' (vii. 11), and 'Ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us' (viii. 7) with the fear quoted above, and with such expressions as 'I fear, lest by any means...your minds should be corrupted from the simplicity and the purity that is toward Christ' (xi. 3), 'Ye bear with the foolish gladly, being wise yourselves' (xi. 19), and 'I write these things while absent, that I may not when present deal sharply' (xiii. 10). If the grave doubts and fears about them were written first, while they were still recalcitrant, and the commendations of them were written later, after they had submitted, all would be in logical sequence.

(4) It is pointed out in the notes that *there are passages in* i.—ix. *which look like direct allusions to passages in* x.—xiii.; which implies that the passages in x.—xiii. were sent to Corinth before the passages which allude to them were written. In each case taken singly the apparent correspondence might be fortuitous; but there are too many apparent correspondences to make that explanation satisfactory. It will be useful to collect the instances and look at them as a whole. Let us assume that

x.—xiii. was sent first, and that i.—ix. followed a little later. Then we seem to have expressions in the later letter which are intended to refer to expressions in the earlier one. See notes in each place.

x.—xiii.	i.—ix.
x. 2. With the confidence (*πεποιθήσει*) wherewith I count to be bold.	viii. 22. By reason of much confidence (*πεποιθήσει*) to youward.
x. 6. Being in readiness to avenge all disobedience, when your obedience (*ὑπακοή*) shall be fulfilled.	ii. 9. To this end also did I write, that I might know the proof of you, whether you are obedient (*ὑπήκοοι*) in all things.
xii. 1—5. The Rapture.	v. 13. Whether we were beside ourselves (*ἐξέστημεν*).
xii. 16. But, being crafty (*πανοῦργος*), I caught you with guile.	iv. 2. Not walking in craftiness (*πανουργίᾳ*).
xii. 17. Did I take advantage (*ἐπλεονέκτησα*) of you?	vii. 2. We took advantage (*ἐπλεονεκτήσαμεν*) of no one.
xiii. 2. If I come again, I will not spare (*οὐ φείσομαι*).	i. 23. To spare (*φειδόμενος*) you I forbore to come to Corinth.
xiii. 10. I write these things while absent, that I may not when present deal sharply.	ii. 3. I wrote this very thing, lest, when I came, I should have sorrow.

The last two instances are very strong; and they come close together in the later letter, in which the second instance above is close to them.

Besides these seven pairs, there are the cases in x.—xiii. in which he commends himself, and the passages in i.—ix. in which he assures the Corinthians that he is not going to do this again.

xi. 5. I am not a whit behind those pre-eminent apostles.	iii. 1. Are we beginning again to commend ourselves?
xi. 18. I will glory also.	v. 12. We are not again commending ourselves to you.
xi. 23. I more.	
xii. 12. Truly the signs of an apostle were wrought among you.	

We may say, therefore, that there are nine passages in i.—ix. in which there is a probable or possible reference to something in x.—xiii. That is a large number; especially when it is remembered that of the earlier letter we have got only four chapters, or less than 90 verses. If we had the whole of the severe letter, the case would probably be stronger.

(5) The severe letter, intermediate between 1 Corinthians and 2 Cor. i.—ix., would be written from *Ephesus*, whereas 2 Cor. i.—ix. was certainly written from Macedonia (ii. 13, vii. 5, viii. 1, ix. 2—4); and x. 16 *is much more intelligible if we assume that the passage was written from Ephesus.* 'To preach the gospel even *unto the parts beyond you*' (εἰς τὰ ὑπερέκεινα ὑμῶν) no doubt means *unto Italy and Spain.* Such a way of expressing oneself would be both natural and exact, if the writer was in Ephesus: but it would be neither natural nor exact, if he were in Macedonia. See Hausrath and Kennedy *ad loc.*

For all these five reasons the case for separating x.—xiii. from i.—ix., and for regarding x.—xiii. as part of the severe letter alluded to in i.—ix., is very strong. Indeed, if the fact of a severe letter between 1 and 2 Corinthians be admitted, it is not easy to resist this hypothesis, for, as has been pointed out already, it is not probable that S. Paul wrote *two* scathing letters, viz. one that has been entirely lost and what is contained in x.—xiii.

Those who maintain the integrity of 2 Corinthians as we have it have various ways of explaining the very marked change of temper and tone and tactics between i.—ix. and x.—xiii.

1. *Bad news had arrived from Corinth after* i.—ix. *was written,* and the Apostle's attitude was thereby greatly changed. Is this adequate to account for so complete a change? Let us grant that it is. The fact remains that *there is not a hint of additional news from Corinth.* The good news brought by Titus is mentioned with delight (vii. 6, 7, 13, 14, 16): of any later communication there is no trace.

2. *The two divisions of the letter are addressed to two different parties at Corinth;* i.—ix. to the repentant and now loyal majority, x.—xiii. to a still rebellious minority. This is quite untenable.

That x.—xiii., equally with i.—ix., is addressed to the whole Corinthian Church admits of demonstration: see notes on x. 2, xi. 2, 8, 9, and xii. 13. And, even if this could not be proved, is it credible that the Apostle would first speak tenderly and affectionately to the majority, and then severely lash a minority, *without giving any intimation that he had turned from the one group to the other*? If there were any such change it would be marked. In Mt. xxiii. the change from what is said to the multitudes and the disciples to what is said in denunciation of the Pharisees is clearly indicated. Moreover, if, when x.—xiii. was written, there was a majority which had submitted while a minority was still in rebellion, *would not S. Paul have appealed to the example of the majority*? It would have been a powerful argument; and yet it is not used. The impression produced by these four chapters is that, when they were written, the whole Corinthian Church was being led astray by the Judaizing leaders.

But that x.—xiii. is part of the severe letter alluded to in i.—ix. is doubted or denied by some critics of great eminence, and the chief arguments urged by them against the hypothesis require consideration.

(*a*) It is pointed out that *all the arguments in favour of the hypothesis are based solely upon internal evidence*, and receive no support from documents. There is no MS. or Version or Father that shows a trace of i.—ix. having ever existed without x.—xiii., or x.—xiii. without i.—ix.; and these two portions are never transposed.

This objection has great weight, but it is not conclusive. S. Paul wrote at least four letters to the Corinthians. Of these four, the first (1 Cor. v. 9) has perished entirely, unless perchance 2 Cor. vi. 14—vii. 1 be a fragment of it,—an hypothesis which has been discussed above and rejected. The second (our 1 Corinthians) at once became famous and widely known; *e.g.* to Clement of Rome, Polycarp, Irenaeus, Athenagoras, &c. The third (2 Cor. ii. 3, 9, vii. 8, 12) has perished entirely, unless x.—xiii. be a fragment of it. The fourth (our 2 Corinthians, or the first nine chapters of it) did not become so quickly known as

1 Corinthians, for there is no evidence that Clement of Rome had heard of it, and traces of it in the Apostolic Fathers are rare. We may conjecture that at Corinth our 1 Corinthians was valued more than any of the other three letters, both on account of its length and of its contents, and that all the other letters were in danger of perishing. The first did perish. We have only to suppose that the third letter became mutilated at the beginning and the fourth letter at the end, and that the two were afterwards put together as one Epistle, and then we have a reasonable explanation of the genesis of our 2 Corinthians out of the first part of the conciliatory letter and the last part of a severe letter which had preceded the conciliatory letter. With regard to the complete change of tone, and the character of the change, between chapters ix. and x. we may compare T. K. Abbott's argument respecting Psalms ix. and x. (*Essays on the Original Texts of the Old and New Testaments*, p. 200): "They are treated as one Psalm by the LXX. and Vulgate, and by many moderns. There are, however, obvious difficulties in this view. In Ps. ix. the writer speaks with confidence and exultation of the destruction of the impious; whereas in Ps. x. the tone is one of complaint and supplication. Supplication followed by confident hope would be intelligible, not the reverse." So here; not only is there a great change, but the change is in the wrong direction: see introductory note to ch. x.

(*b*) It is urged that *the severe letter is mentioned in* x. 10, and that therefore x.—xiii. cannot be part of the severe letter. 'His letters, they say, are weighty and strong.' This includes the severe letter and refers specially to it.

If this objection could be substantiated, it would be decisive: but it is assertion without proof to say that the severe letter of 2 Cor. ii. 3, 9, vii. 8 is alluded to in x. 10. The lost letter of 1 Cor. v. 9 must have been of a stern character; and there are passages in 1 Corinthians (i. 11—13, iii. 1—4, iv. 14, 18—21, and especially v. 1—7) which are also stern. These two letters, combined with the painful and unsuccessful visit, are quite sufficient to explain the taunt alluded to in x. 10.

(*c*) It is urged that *it is very difficult to bring this hypothesis*

into agreement with the more complicated plan of a double visit to Corinth (2 Cor. i. 15).

Difficulty arises if we suppose that S. Paul had *promised* the double visit. But he merely says that he *was wishing* (ἐβουλόμην) to pay it There is nothing to show that the Corinthians knew of the wish till they got this letter from Macedonia. He mentions the wish then, in order to show how much he had been thinking of them at the time when they were suspecting him of careless neglect.

(*d*) It is urged that *the severe letter must have dealt with the case of the incestuous person; and in* x.—xiii. *he is not mentioned.*

This objection has some force against those who think that x.—xiii is *the whole* of the severe letter. It has no force at all against those who hold that x.—xiii. is only the concluding part of the severe letter: the offender may have been dealt with in the earlier part. And x. 1, which stands in no very clear relation to the close of ix. (see notes *ad loc.*), would be very intelligible if S. Paul had just been speaking of the views or conduct of others. He would then go on very naturally, 'But I Paul myself entreat you' (Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς). But it is not so clear that the severe letter *must* have mentioned the incestuous person. Shortly before it was sent the Apostle had paid his brief painful visit to Corinth, and during that he would learn whether his instructions respecting this offender had been carried out. There may have been no need to say anything more on the subject.

(*e*) It is pointed out that *words, some of them not common in the Pauline Epistles, are found in both* i.—ix. *and* x.—xiii. The inference is that *both are parts of one and the same letter.* The coincidences of expression on which stress is laid are such as these; ταπεινός of S. Paul himself (vii. 6; x. 1), θαρρεῖν (v. 6, 8, vii. 16; x. 1, 2, and not elsewhere in Paul), πεποίθησις (i. 15, iii. 4, viii. 22; x. 2), κατὰ σάρκα (i. 17, v. 16 *bis*; x. 2, 3, xi. 18, always in reference to himself), ὅπλα (vi. 7; x. 4), νόημα (ii. 11, iii. 14, iv. 4; x. 5, xi. 3), ὑπακοή (vii. 15; x. 5, 6), ἕτοιμος (ix. 5; x. 6, 16). All these are in six verses, x. 1—6. Add πλεονεκτεῖν (ii. 11, vii. 2; xii. 17, 18).

Let us give the argument full weight and add other examples; *ἁγνότης* (vi. 6; xi. 3), *ἀγρυπνία* (vi. 5; xi. 27), *ἀκαταστασία* (vi. 5; xii. 20), *ἁπλότης* (viii. 2, ix. 11, 13; xi. 3), *δοκιμάζειν* (viii. 8, 22; xiii. 5), *δοκιμή* (ii. 9, viii. 2, ix. 13; xiii. 3), *δυνατεῖν* (ix. 8; xiii. 3), *κατεργάζεσθαι* (iv. 17, v. 5, vii. 10, ix. 11; xii. 12), *κόπος* (vi. 5; x. 15, xi. 23, 27), *πέποιθα* (i. 9, ii. 3; x. 7), *περισσεία* (viii. 2; x. 15), *περισσότερος* (ii. 7; x. 8), *περισσοτέρως* (i. 12, ii. 4, vii. 13, 15; xi. 23 *bis*, xii. 15).

Yet, on the other hand, *in* i.—ix. *we find* *δόξα* 19 times, *θλίψις* 9 times, *παρακλῆσις* 11 times, *χαρά* 4 or 5 times, *and none of them in* x.—xiii.; while *in* x.—xiii. *ἀσθενεῖν* occurs 6 times and *ἀσθένεια* 6 times, *and neither of them in* i.—ix. Again, there are more than 30 words, not found elsewhere in the Pauline Epistles, which occur in x.—xiii., but not in i.—ix., and more than 50 words, not found elsewhere in the Pauline Epistles, which occur in i.—ix., but not in x.—xiii. (see above, p. xxvi).

Such facts prove very little either way. According to those who maintain the integrity of 2 Corinthians, there was a pause, possibly of some days, after writing i.—ix. According to those who separate x.—xiii. from i.—ix., the conciliatory i.—ix. was written soon after the severe x.—xiii. Therefore, according to both hypotheses, the two portions were written (*α*) by the same person, (*β*) to the same persons, (*γ*) respecting the same subject, viz. the condition of the Corinthian Church, (*δ*) *about* the same time, *i.e.* with only a short interval between the writing of the one and of the other. In such circumstances, similarities and differences of expression cannot prove much as to whether the two portions belong to one and the same letter or not.

Perhaps the best defence of the traditional view is to say that we know too little about the details of the situation to decide what is credible or incredible. If we knew all the details, we might find the change of tone and tactics between i.—ix. and x—xiii. less surprising. Yet, even if this be admitted, the difficulty remains of supposing that S. Paul, after sending a letter so severe that he was afraid that it would prove fatally exasperating, nevertheless, as soon as his intense anxiety on this point was relieved, repeated the dangerous experiment by

writing x.—xiii. This difficulty is not escaped by those who still think that 1 Corinthians can be the letter alluded to in 2 Cor. ii. 3, 9, vii. 8. If S. Paul could be in an agony of apprehension as to the possible effects of the sterner portions of 1 Corinthians, would he be likely to incur the far greater risk of sending such invective as 2 Cor. x.—xiii.? Proof is impossible; but the hypothesis that S. Paul wrote only one severe letter to Corinth, and that x.—xiii. is part (and perhaps the greater part) of it, frees us from some grave difficulties, and involves us in none that are equally grave.

8. Commentaries.

These are very numerous, and a long list will be found in Meyer. Here a small selection will suffice, an asterisk being given to those which have been specially helpful in preparing this edition.

Patristic and Scholastic: Greek.

*Chrysostom. The Homilies on 1 and 2 Corinthians are "among the most perfect specimens of his mind and teaching."

*Theodoret. Migne, *P. G.* lxxxii. He follows Chrysostom closely, but is sometimes more definite and pointed.

Theophylact. Migne, *P. G.* cxxv. He follows the Greek Fathers, and is very superior to nearly all Latin Commentators of his period (eleventh and twelfth centuries).

Patristic and Scholastic: Latin.

Ambrosiaster or Pseudo-Ambrosius. An unknown commentator on S. Paul, A.D. 366—384. He uses an Old Latin text, which is important for textual criticism.

*Pseudo-Primasius. Migne, *P. L.* lxviii. A revision of Pelagius by Cassiodorus and his pupils.

Bede. His commentary is mainly a *catena* from Augustine.

*Atto Vercellensis. Migne, *P. L.* cxxxiv. Bishop of Vercelli in Piedmont in the tenth century.

*Herveius Burgidolensis. Migne, *P. L.* clxxxi. A Benedictine of the monastery of Bourg-Dieu or Bourg-Deols in Berry (d. 1149). Westcott says of his commentary on Hebrews, "for vigour and independence and sobriety and depth he is second to no mediaeval expositor." His notes on 2 Corinthians appear to be unknown to commentators. Atto is also very little known.

Among other mediaeval writers who have written notes on the Pauline Epistles may be mentioned Rabanus Maurus (d. 856), Peter Lombard (d. 1160), and Thomas Aquinas (d. 1274).

Modern Latin.

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ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

1 [1]Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαίᾳ· [2]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

[3]Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως, [4]ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ. [5]ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [6]εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, [7]καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. [8]Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ

ζῆν· [9]ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· [10]ὃς ἐκ τηλικούτου θανάτου ἐρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, [11]συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

[12]Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς· [13]οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε, [14]καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμὲν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

[15]Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χαρὰν σχῆτε, [16]καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. [17]τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ Ναί ναὶ καὶ τὸ Οὒ οὔ; [18]πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναί καὶ Οὔ· [19]ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναί καὶ Οὔ, ἀλλὰ Ναί ἐν αὐτῷ γέγονεν· [20]ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ καὶ δι' αὐτοῦ τὸ Ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. [21]ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, [22][ὁ] καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρρα-

βῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε. 2 1 ἔκρινα γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· 2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, 7 ὥστε τοὐναντίον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. 12 Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις

καὶ ἐν τοῖς ἀπολλυμένοις, 16οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; 17οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

3 1Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῄζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· 3φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐνγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις.

4Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. 5οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί τι ὡς ἐξ αὑτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, 6ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. 7Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, 8πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; 9εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ. 10καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης· 11εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ. 12Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, 13καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,

πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. 14ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται, 15ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· 16ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 17ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα Κυρίου, ἐλευθερία. 18ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

4 1Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν, 2ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. 3εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, 4ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 6ὅτι ὁ θεὸς ὁ εἰπών Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.

7Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν· 8ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρού-

μενοι, ἀπορούμενοι ἀλλ᾽ οὐκ ἐξαπορούμενοι, 9διωκόμενοι ἀλλ᾽ οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ᾽ οὐκ ἀπολλύμενοι, 10πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ· 11ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, 14εἰδότες ὅτι ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. 15τὰ γὰρ πάντα δι᾽ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16Διὸ οὐκ ἐγκακοῦμεν, ἀλλ᾽ εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ᾽ ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. 17τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως καθ᾽ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, 18μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. **5** 1οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. 2καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, 3εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. 4καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ᾽ ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ᾽ ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος. 6Θαρροῦντες οὖν πάντοτε καὶ εἰδότες

ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου, 7διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἴδους,– 8θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον· 9διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

11Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ. 13εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· 15καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά· 18τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, 19ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ. 21τὸν μὴ

γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. **6** [1]Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· [2]λέγει γάρ

Καιρῷ δεκτῷ ἐπήκουσά σου
καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· [3]μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία, [4]ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [5]ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, [6]ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [7]ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, [8]διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, [9]ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, [10]ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

[11]Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· [12]οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· [13]τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς. [14]Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; [15]τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ, ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; [16]τίς δὲ συνκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω,
καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν,
καὶ ἀφορίσθητε, λέγει Κύριος,
καὶ ἀκαθάρτου μὴ ἅπτεσθε·
κἀγὼ εἰσδέξομαι ὑμᾶς·
18 καὶ ἔσομαι ὑμῖν εἰς πατέρα,
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
λέγει Κύριος Παντοκράτωρ.

7 1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ. 2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς κατάκρισιν οὐ λέγω, προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συνζῆν. 4 πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι—ἔξωθεν μάχαι, ἔσωθεν φόβοι—. 6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. 8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς,) 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ

ζημιωθῆτε ἐξ ἡμῶν. 10ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν
εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου
λύπη θάνατον κατεργάζεται. 11ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ
κατὰ θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδήν,
ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ
ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ
συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ πράγματι. 12ἄρα
εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, [ἀλλ']
οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι
τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον
τοῦ θεοῦ. 13διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ
παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ
τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
πάντων ὑμῶν· 14ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
οὐ κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια
ἐγενήθη. 15καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς
ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,
ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16Χαίρω
ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8 1Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ
θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,
2ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς
αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν
εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν· 3ὅτι κατὰ δύναμιν,
μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι 4μετὰ πολλῆς
παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν
τῆς διακονίας τῆς εἰς τοὺς ἁγίους,– 5καὶ οὐ καθὼς ἠλπί-
σαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν
διὰ θελήματος θεοῦ, 6εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα
καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ

τὴν χάριν ταύτην· [7]ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. [8]Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· [9]γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. [10]καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι· [11]νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. [12]εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. [13]οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλῖψις· [14]ἀλλ' ἐξ ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· [15]καθὼς γέγραπται Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν. [16]Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, [17]ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. [18]συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,– [19]οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν,– [20]στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, [21]προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. [22]συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν

ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. 24Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησιῶν.

9 1Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν, 2οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. 3ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, 4μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. 5ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν. 6Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. 7ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. 8δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· 9(καθὼς γέγραπται

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

10ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ

αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·) 11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ,— 12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ,— 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. 15 Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

10 1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικίας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· 2 δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. 3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα,— 4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,— 5 λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς. 8 ἐάν τε γὰρ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ δόξω ὡς

ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν· [10]ὅτι Αἱ ἐπιστολαὶ μέν, φησίν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος ἐξουθενημένος. [11]τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. [12]Οὐ γὰρ τολμῶμεν ἐνκρῖναι ἢ συνκρῖναι ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν. [13]ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν·—[14]οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ·—[15]οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, [16]εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι. [17]Ὁ δὲ καγχώμενος ἐν Κυρίῳ καγχάσθω· [18]οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

11 [1]Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου. [2]ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ· [3]φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξήπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος [καὶ τῆς ἁγνότητος] τῆς εἰς τὸν χριστόν. [4]εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. [5]λογίζομαι γὰρ μηδὲν

ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων· 6εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. 7Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. 10ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαίας. 11διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. 12Ὃ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· 14καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· 15οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι·—εἰ δὲ μήγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι· 17ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. 18ἐπεὶ πολλοὶ καυχῶνται κατὰ [τὴν] σάρκα, κἀγὼ καυχήσομαι. 19ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· 20ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. 21κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ

λέγω, τολμῶ κἀγώ. 22Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ. 23διάκονοι Χριστοῦ εἰσίν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· 24ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον, 25τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· 26ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, 27κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28χωρὶς τῶν παρεκτὸς ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. 29τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας [μου] καυχήσομαι. 31ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

12 1Καυχᾶσθαι δεῖ· οὐ συμφέρον μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. 2οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων,–εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,–ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,–εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος [οὐκ οἶδα,] ὁ θεὸς οἶδεν,–4ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα

ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. [5]ὑπὲρ τοῦ τοιούτου καυχήσομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις. [6]ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἐμοῦ, [7]καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. [8]ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ· [9]καὶ εἴρηκέν μοι Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. [10]Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. [10]διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

[11]Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι· [12]τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. [13]τί γάρ ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. [14]Ἰδοὺ τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. [15]ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον ἀγαπῶμαι; [16]Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον.

17 μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν; 19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, 20 φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθίαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν. **13** 1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, 3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, 4 καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ [εἰς ὑμᾶς]. 5 Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. 7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς

δὲ δυνατοί ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. 13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

14 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

NOTES.

In the remarks on questions of textual criticism prefixed to the Notes on each Chapter, it is not intended to enter minutely into each point, but to indicate generally the principal errors and corrections, and occasionally to state the grounds on which a reading is preferred.

In the English renderings thick (Clarendon) type is used to indicate words in which the translation given differs from the A. V.

CHAPTER I.

The title of the Epistle exists in different forms, none of which is original. The earliest form is the simplest; *πρὸς κορινθίους β* (ℵABK): other forms are *πρὸς κορ. δευτέρα ἐπιστολή* (121, 123), *τοῦ ἁγίου ἀποστόλου παύλου ἐπιστολὴ πρὸς κορινθίους β* (L), *παύλου ἀποστόλου ἐπιστολὴ καθολικὴ πρὸς κορ. δευτέρα* (122): and other variations.

1. Χριστοῦ Ἰησοῦ (ℵBMP) rather than Ἰ. Χρ. (ADGK).

πᾶσιν. Following the uncial MSS., the best editors add *ν ἐφελκυστικόν* before consonants and vowels alike: *πᾶσι* and *δυσί* are occasional exceptions.

6. The text is much confused as to the order of the clauses. Our choice lies between *εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως* [*καὶ σωτηρίας*] *τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας* (BDFGKL) and *εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν* (ℵACMP). The latter arrangement is preferable.

10. **καὶ ῥύσεται** (ℵBC) rather than *καὶ ῥύεται* (FGKL, Vulg.). AD¹ omit both words. BD¹M omit *ὅτι*.

12 **ἁγιότητι** (ℵABC) rather than *ἁπλότητι* (DFL, Latt. Syrr. Goth.).

15. For *χάριν* (ℵACD) we should perhaps read **χαράν** (ℵ³BLP), and we should read **σχῆτε** (ℵBC) rather than **ἔχητε** (AD).

18. **ἔστιν** (ℵABCD, Latt.) rather than *ἐγένετο* (ℵ³D³KL).

20. **διὸ καὶ δι' αὐτοῦ** (ℵABCFP) rather than *καὶ ἐν αὐτῷ* (D²KL).

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1. 1, 2. The Apostolic Salutation.

1. **Παῦλος ἀπόστολος Χρ. Ἰ.** The Apostle designates himself differently in different Epistles. In 1 and 2 Thessalonians and in Philippians he gives only his name. In Philemon he is *δέσμιος* Χρ. Ἰ. Elsewhere he is always *ἀπόστολος*, with or without amplifications. *Χριστοῦ* Ἰ. is the poss. gen., stating whose minister he is. The order of these two names differs in MSS. here and elsewhere. But, if we follow the best witnesses, it is clear that in his earlier Epistles (1 and 2 Thes., Gal.) S. Paul always wrote Ἰ. Χρ., and that in his later ones (Phil., Eph., Col., Philem., 1 and 2 Tim.) he nearly always wrote Χρ. Ἰ. The change appears to have been made during the period in which Romans and 1 and 2 Corinthians were written, and it is in these three Epistles that the readings are less certain. Here and in iv. 5 Χρ. Ἰ. is probably correct; otherwise xiii. 5. The change is not capricious. Originally *Ἰησοῦς* was a name, and *ὁ χριστός* or *Χριστός* was a title. Then *Ἰησοῦς Χριστός* was a name with a title added. Then *Χριστός* became less and less of a title, and the two words in either order were used simply as a name (see Sanday, *Bampton Lectures*, p. 289 and on Rom. i. 1). S. Paul was 'an Apostle of Christ Jesus,' not in the stricter sense in which the Lord Himself gave the title to the Twelve (Lk. vi. 13; Mk iii. 14), but in the wider sense in which the title of Apostle was applied to Barnabas (Acts xiv. 4, 14), Andronicus and Junias (Rom. xvi. 7), James the brother of the Lord (Gal. i. 19), and others (Eph. iv. 11). But in this Epistle, as in Gal. i. 1, he seems to claim an uniqueness of Apostleship which placed him on an equality with the Twelve.

διὰ θελήματος θεοῦ. There is no self-assertion in this. It expresses his thankfulness for the Divine call, and reminds the Corinthians that what he says deserves attention.

καὶ Τιμόθεος ὁ ἀδελφός. '*The* brother' means one of 'the brethren,' a Christian. In the *papyri* *ἀδελφός* occurs to signify a member of a

heathen religious association (Deissmann, *Bible Studies*, pp. 87, 88). The *μαθηταί* of the Gospels become the *ἀδελφοί* or the *ἅγιοι* of the Epistles. In the Gospels *μαθητής* occurs about 238 times, in the Epistles never. While *ὁ Διδάσκαλος* was with them, His followers were known by their relation to Him; after His Ascension, by their relation to one another or by their calling. In Acts we have the transition; there both *μαθηταί* and *ἀδελφοί* are fairly common, and *οἱ ἅγιοι* beginning to be used (ix. 13, 32, 41, xxvi. 10). This consistent and intelligible usage is indirect confirmation of the early date of the Gospels. We may believe that Timothy had more to do with the composition of 2 Corinthians than the otherwise unknown Sosthenes had to do with that of 1 Corinthians; but after the first few verses he seems to be left out of sight. The coupling of his name with that of S. Paul shows the Corinthians that Timothy retains the Apostle's confidence. See Origen on Mt. xvi. 19. When S. Paul writes to Timothy, he calls him, not a 'brother' but a 'son' (1 Tim. i. 2; 2 Tim. i. 2).

τῇ ἐκκλησίᾳ τοῦ θεοῦ. Again the poss. gen., marking *whose* people he is addressing (1 Cor. i. 1, x. 32, xi. 16, 22, xv. 9; Gal. i. 13; 1 Thes. ii. 14; 2 Thes. i. 4). Comp. *ἡ συναγωγὴ Κυρίου* (Num. xvi. 3) and *ἐκκλησία Κυρίου* (Deut. xxiii. 8). Contrast *τοῦ θεοῦ* here with the preceding *θεοῦ*: *ὁ θεός* "brings before us the Personal God Who has been revealed to us in a personal relation to ourselves: the latter fixes our thoughts on the general conception of the Divine Character and Being" (Westcott on 1 Jn iv. 12). See on xii. 13.

σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. *With all the saints which are in* **the whole of** *Achaia* (R.V.). This is no evidence of "a considerable body of believers": whatever the number may be, the Apostle addresses them all. Nor does it show that this is a circular letter to be sent to other Churches in Achaia. The letter to the Galatians *is* circular; but that is addressed *ταῖς ἐκκλησίαις τῆς Γαλατίας*, each of which was to have the letter. There were Christians outside Corinth, *e.g.* at Cenchreae, who had heard of the disorders at Corinth, and perhaps taken part in them; and all these are included in the address. 'Achaia' is used in a rhetorically general sense. The Roman province included the Peloponnese and North Greece as far as Macedonia, which was a separate province; but S. Paul is thinking of those who were interested in the Corinthian community (vi. 11).

Both *οὔσῃ* and *οὖσιν* might have been omitted, as in Col. i. 2. It is perhaps owing to Hebrew influence that the fuller expression is found here, **Rom. i. 7; 1 Cor. i. 2;** Eph. i. 1; Phil. i. 1.

By ἅγιοι is not meant that these Christians have already attained to holiness, but that they are 'consecrated' or set apart for a holy purpose,—the service of the Holy One. See Sanday and Headlam on Rom. i. 7.

2. χάρις ὑμῖν καὶ εἰρήνη. A combination of the Greek χαίρειν (Acts xv. 23, xxiii. 26; Jas i. 1) with the Hebrew Shalom (2 Sam. xviii. 28); in both cases with the meaning enriched: comp. Num. vi. 25, 26. The one is the favour of God, the other the blessing of being restored to His favour after being opposed to Him. This is the usual salutation in the Pauline, as in the Petrine Epistles, 1 and 2 Timothy being exceptions. In them and in 2 John we have χάρις, ἔλεος, εἰρήνη, and in Jude ἔλεος, εἰρήνη, ἀγάπη. See Hort on 1 Pet. i. 2 and Mayor on Jas i. 1.

ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. The coordination of Jesus Christ as Lord with God as Father under one preposition is evidence, all the more powerful for being indirect, of the hold which the doctrine of the equality of Christ with the Father had on the Apostle's mind. In the earliest of all his letters (1 Thes. i. 1) we find the same phenomenon. Comp. v. 10; 1 Cor. i. 3 and the benediction at the end of this letter (xiii. 14) and of that to the Ephesians (vi. 23).

In the O.T. God is the Father of the *nation* (Deut. xxxii. 6; Is. lxiii. 16; Jer. iii. 4, 19, xxxi. 9; Mal. i. 6, ii. 10). In the Apocrypha *individuals* begin to speak of God as their Father (Wisd. ii. 16, xiv. 3; Ecclus. xxiii. 1, 4; Tobit xiii. 4; 3 Mac. vi. 3). Christ gave His disciples the right to do this (Jn i. 12, comp. iii. 3; Rom. viii. 23; Gal. iv. 5).

i. 3—11. Thanksgiving for Recent Deliverance from Peril of Death.

The thanksgiving is a conspicuous feature in S. Paul's letters, and its absence in the severe letter to the Galatians is the more remarkable on that account: comp. 1 Thes. i. 2; 2 Thes. i. 3; 1 Cor. i. 4; Rom. i. 8; Eph. i. 3; Col. i. 3; Phil. i. 3; 1 Tim. i. 12; 2 Tim. i. 3; Philem. i. 4. This example is perhaps only an outburst of gratitude towards God, and of affection towards his readers. But he may be aiming at giving comfort to others. The word 'comfort' (παράκλησις six times, παρακαλεῖν four) occurs ten times in five verses, a fact which the A.V. obscures by substituting, four times, 'consolation.' Usually S. Paul thanks God for the condition of those whom he addresses; here for his own rescue from a terrible crisis, which he uses to win the sympathy of the Corinthians.

3. **Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰ. Χρ.** *Blessed be* **the God and Father** *of our Lord Jesus Christ* (R.V.), as in the A.V. of Eph. i. 3 and 1 Pet. i. 3. Comp. xi. 31; Rom. xv. 6. It is He Who is both the God of Jesus (Jn xx. 17) and the Father of Jesus (Jn ii. 16, v. 17, &c.) that is blessed by the Apostle. The Evangelist who tells us most about the Divinity of Christ tells us that He Himself spoke of the Father as His God, and we need not think that either S. Paul or S. Peter would shrink from expressing the same truth. Had they shrunk from it, they would have avoided language which is most naturally interpreted as meaning 'the God of Jesus Christ.' With this expression comp. Ὁ *θεός μου* (Mk xv. 34), *ὁ θεὸς τοῦ κυρίου ἡμῶν* Ἰ. Χρ. (Eph. i. 17), *ἔχρισέν σε ὁ θεός, ὁ θεός σου* (Heb. i. 9), *τῷ θεῷ καὶ πατρὶ αὐτοῦ* (Rev. i. 6), *τοῦ θεοῦ μου* (Rev. iii. 2, 12). The wording here is identical with Eph. i. 3 and 1 Pet. i. 3, where see Hort's note. S. Paul commonly says *εὐχαριστῶ* (or *εὐχαριστοῦμεν*) *τῷ θεῷ*. Only here and Eph. i. 3 does he substitute *εὐλογητὸς ὁ θεός*. In the LXX. *εὐλογητός* is more often used of God than of men; in the N.T. always (eight times) of God. A benediction of God immediately after the address seems to have been common in Jewish letters. See Bigg, *St Peter and St Jude*, p. 16.

Not *ἐστι*, but *ἔστω*, is to be supplied with *εὐλογητός*.

ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως. 'The merciful God who is the Source of all true comfort' is the meaning: but 'of mercies' is perhaps stronger than 'merciful.' Comp. *ὁ θεὸς τῆς ἐλπίδος* (Rom. xv. 13). 'Mercies' (Rom. xii. 1) for 'mercy,' is probably a Hebraism. Comp. *ὁ πατὴρ τῆς δόξης* (Eph. i. 17) and *ὁ π. τῶν φώτων* (Jas i. 17). See Ellicott on Eph. i. 8.

4. ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. *In all our* affliction. S. Paul repeats *θλίψις* (4, 8, ii. 4) and *θλίβω* (i. 6) as he repeats *παράκλησις* and *παρακαλεῖν*, and the repetition should be preserved in translation.

The *ἡμᾶς* and *ἡμῶν* are probably not a gentle substitute for *με* and *μου*. Where he means himself exclusively he *commonly* uses the singular (*vv.* 15, 17, 23, ii. 1—13, vii. 4, 8—12, 14—16, ix. 1, 2, &c.), sometimes with pronouns added which make the singular more emphatic (*v.* 23, ii. 2, 10, x. 1, xii. 13). Where he uses the plural he perhaps generally includes Timothy or others, according to the context: see Lightfoot on 1 Thes. ii. 4. But changes of number are frequent and rapid (vii. 3—16), sometimes in the same verse (i. 13). On the other hand, while the plural prevails i. 3—12 and ii. 14—vii. 1, in i. 15—17 and ii. 1—10 the singular is constant. It is more certain that the singular is always personal than that the plural commonly

includes someone else. In vii. 5 ἡ σὰρξ ἡμῶν must mean S. Paul only; comp. 1 Thes. iii. 1—5. Here ἡμᾶς may mean all believers.

Θλῖψις implies being *pressed down* or in great *straits*. The Vulgate has *tribulatio* here, *v.* 8, iv. 8, 17, vi. 4, vii. 4, viii. 2; *pressura* next line, Jn xvi. 21, 33; Phil. i. 16; *passio* Col. i. 24, where it is used of the sufferings of Christ. It is under the influence of the Vulgate that the A.V. here has first 'tribulation' and then 'trouble.' In the first case it is **affliction** as a whole that is meant, in the second, *every kind of* affliction (Mt. iii. 10, 19, xii. 31; Lk. iv. 13): Blass, *Gram. N.T.* § 47. 9. The ἐπί expresses the occasion *on* which the comfort is bestowed.

εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν. It is part of the Divine purpose in giving comfort, that it should be communicated to others. *Dat ut demus.* Community of feeling with others is the note of the Church (Jn xiii. 35). It was his intense sympathy which gave S. Paul such power in winning, regaining, and retaining converts. Note the attraction of ἧς for ἥν, as in Eph. i. 6, iv. 1, a form of attraction which is rare: attraction is common in the N.T., but is not so varied as in classical Greek.

5. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς. 'The sufferings of the Messiah abound *unto* us,' which means 'in reference to us' or 'in our case'; so that the 'in us' of the A.V. is substantially correct: comp. Rom. v. 15, viii. 18. The comfort is given in proportion to the suffering, and this correspondence between comfort and suffering is effected in Christ. The sufferings of Christ's ministers are identified with His sufferings in that they have the same cause and the same end,—the opposition of evil and the vanquishing of evil. Comp. iv. 10; Rom. viii. 17; Phil. iii. 10; Heb. xiii. 13; 1 Pet. iv. 13. That Christ, now in glory, still suffers in His members, is a thought which has no place here, and perhaps nowhere in Scripture. For τὰ παθήματα τ. χρ. comp. Lk. xxiv. 26, and see Hort on 1 Pet. i. 11.

οὕτως διὰ τοῦ χριστοῦ. **Even so** *our* **comfort** *also aboundeth* **through the** *Christ.* The correspondence is exact, καθὼς...οὕτως: 'just as, so' or 'as, even so.' 'Through the Christ,' who dwells in us through His Spirit; Eph. iii. 16—19. Comp. xiii. 4.

Somewhat different is Bishop Lightfoot's interpretation: "the sufferings of Christ are said to 'overflow' (περισσεύειν) upon the Apostle." See his note on ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ (Col. i. 24), a passage which he regards as similar in meaning to this verse, though not identical with it. According to

this view the sufferings of the Messiah (*τοῦ χριστοῦ*) overflow on to those who belong to the Messianic people,—the new Israel,—of which the Apostle was marked out as a representative.

6. Respecting the text see critical note. It is possible that *τῆς σωτηρίας* is a gloss, which has got into the text in two different places; but no authority omits it in both places. **But** *whether we be afflicted, it is for your* **comfort** *and salvation; or whether we be comforted, it is for your* **comfort**, *which* **worketh** *in the* **endurance** *of the same sufferings which we also suffer.* **But** rather than 'and' for *δέ*, because the connexion is that the Corinthians are gainers whichever be considered, the affliction or the comfort. So far from being a self-seeking and domineering pretender, as the Apostle's enemies said, both his suffering and his consolation were for the good of his flock. Whenever the sufferings of the Christ abound in *them*, *i.e.* when *they* have to suffer in the conflict with evil, the Apostle's afflictions will be a help to them. This is a real *communio sanctorum*. For **ὑμῶν** see on xii. 19.

The alternative *εἴτε...εἴτε...*is common in all the groups of the Pauline Epistles, excepting the Pastorals; v. 9, 10, 13, viii. 23, xii. 2, 3; 1 Cor. twelve times; Rom. xii. 6, 7, 8; Eph. vi. 8; Phil. i. 18, 20, 27; Col. i. 16, 20; 1 Thes. v. 10; 2 Thes. ii. 15; elsewhere in N.T. 1 Pet. ii. 13 only. The passive of *ἐνεργεῖν* does not occur in the N.T., the middle only in S. Paul (iv. 12; Gal. v. 6; Eph. iii. 20; Col. i. 29; 1 Thes. ii. 13; 2 Thes. ii. 7) and S. James (v. 16). *Which* **worketh** means 'which *makes itself felt* in the *patient enduring* (R.V.) of the same sufferings.' Mere enduring of what cannot be avoided may be barren pain or worse. It is endurance without rebellion or reproach that is meant by *ὑπομονή* (vi. 4, xii. 12). Comp. *ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν* (Lk. xxi. 19), and *τὴν ὑπομονὴν Ἰὼβ ἠκούσατε* (Jas v. 11). And there is no endurance without affliction (Rom. v. 3).

7. **καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.** The *ὑπὲρ ὑμῶν* belongs to the whole clause, not to *ἐλπίς* alone; *And our hope* **is sure concerning you**: comp. Phil. i. 7.

εἰδότες. Because we know. See Ellicott on Eph. vi. 8. This knowledge gives the sure hope that, when affliction comes, the Corinthians will take it in the right spirit and have their full measure of comfort; *ἐστέ* is the timeless present, and is not to be understood of the moment of the Apostle's writing.

8. **Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν.** A frequent expression with S. Paul; 1 Cor. x. 1, xii. 1; Rom. i. 13; 1 Thes. iv. 13. Comp *γνωρίζομεν ὑμῖν* (viii. 1; 1 Cor. xii. 3, xv. 1; Gal. i. 11), and *θέλω ὑμᾶς εἰδέναι* (1 Cor. xi.

3; Col. ii. 1). These phrases introduce what is regarded as of special importance.

ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ. **Concerning** *our* **affliction** *which came* **to pass** *in Asia.* The Roman province of Asia, which had been bequeathed to the Romans by Attalus III. in B.C. 133, is meant. In popular language 'Asia' meant the coastlands of Asia Minor on the Aegean (see Hort on 1 Pet. i. 1). It included the Seven Churches (Rev. i. 4). Comp. 1 Cor. xvi. 19; Rom. xvi. 5; 2 Tim. i. 15.

ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν. *That* **beyond** *measure* (Gal. i. 13), *above strength, we were* **weighed down.** The load in itself was an excessive one, and it was more than there was strength to sustain. Or *καθ' ὑπερβολήν* may qualify *ὑπὲρ δύναμιν, exceedingly above our strength, so that we utterly despaired even of life.* In the N.T. *ὑπερβολή* is peculiar to this group of Epistles, where it occurs eight times; in the LXX. only once, in the phrase *καθ' ὑπερβολήν* (4 Mac. iii. 18), which S. Paul uses iv. 17; 1 Cor. xii. 31; Gal. i. 13; Rom. vii. 13. Note the strong compound *ἐξαπορηθῆναι* (here and iv. 8 only).

What is the terrible affliction which befell S. Paul (and Timothy?) in Asia? Not the outcry against the Apostle raised by Demetrius at Ephesus (Acts xix. 23—41), for S. Paul's life was scarcely in danger then; and, as soon as the uproar was over, he peacefully followed Timothy and Erastus to Macedonia (Acts xx. 1). And perhaps neither a shipwreck nor a severe illness would have been classed as 'sufferings of the Christ.' More probably he refers to the crushing news, which had been brought to him in Asia, of the state of things in Corinth, especially as regards repudiation of the Apostle's teaching and rebellion against his authority. As he does not specify what it is, it must be something well known to the Corinthians. All that he tells them here is how severe it was. To the highly sensitive and tender-hearted missionary, this revolt of the Church which he had founded in one of the most important centres in the world, and which he loved so well, was overwhelming. He did not expect, and perhaps he hardly wished, to survive it. The news of it may well have produced an amount of suffering such as is here described. Nor is there any improbability in his letting the Corinthians know how their conduct had affected him, especially after Titus, who would tell them the nature of S. Paul's affliction, had left him. It is part of the strong appeal which in this letter he makes to them; for it proves his intense interest and affection, and may convince them of the gravity of their conduct. It might well be counted among 'sufferings of the

Christ.' Like those, it was the outcome of the conflict with evil, and (to a large extent) of conflict with Jewish hostility. When all the circumstances are considered, the language of *vv.* 8—10 does not seem extravagant for such a trial. But a combination of personal and official troubles may be meant.

9. ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκρ·μα τοῦ θανάτου ἐσχήκαμεν. **Nay,** *we* **ourselves within** *ourselves* **have got** *the* **answer** *of death.* 'When we asked whether it was to be life or death for us, our own presentiment said, death.' The ἀλλά does not mark opposition, but confirms what precedes: 'you may disbelieve this, *but* more than this is true': comp. viii. 7, x. 2; Jn xvi. 2. The A.V. has 'sentence' in the text and 'answer' in the margin; the R.V. transposes. Josephus and Polybius use ἀπόκριμα for a decision of the Roman Senate; and in an inscription dated A.D. 51, and therefore about the time of this letter, it is used of the decisions of the Emperor Claudius (Deissmann, *Bible Studies*, p. 257). Therefore 'sentence' or 'verdict' is admissible, although 'answer' is perhaps correct. Chrysostom gives as equivalents, τὴν ψῆφον, τὴν κρίσιν, τὴν προσδοκίαν...τὴν ἀπόφασιν. The Vulgate has *responsum*. The word occurs nowhere else in Biblical Greek. With the perfect, ἐσχήκαμεν, which vividly recalls the situation and prolongs it into the present, comp. ii. 13 and vii. 5.

ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς. This was God's purpose in sending the presentiment of death: comp. iv. 7; 1 Cor. i. 15. For the periphrastic perfect comp. Jn xvi. 24, xvii. 19.

τῷ ἐγείροντι τοὺς νεκρούς. Present participle: He continually raises the dead, and *a fortiori* can rescue from death (Rom. iv. 17). Thus the ἐξαπορηθῆναι of *v.* 8 becomes the οὐκ ἐξαπορούμενοι of iv. 8. This passing mention of the doctrine of the resurrection (iv. 14, v. 10), which had been impugned at Corinth (1 Cor. xv. 12), is perhaps intentional.

10. ἐκ τηλικούτου θανάτου. Placed first with emphasis: **out of** *so great a death delivered us and* **will** *deliver*, **on** *whom we* **have set our hope** *that He will* **also still** *deliver us.* If we omit ὅτι, *on whom we have set our hope;* **and** *He will still deliver us, while ye also help together,* &c. See critical note. 'Will still deliver' intimates that the peril is not entirely over, or that it may return. This is against the uproar at Ephesus and shipwreck. It fits severe illness; but it fits anxiety about Corinthian loyalty or a combination of troubles still better. In Biblical Greek τηλικοῦτος is rare; here only in S. Paul.

11. συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει. *Ye also helping together* **on our behalf** *by your* **supplication** (R.V.). For

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different words for 'prayer' see Phil. iv. 6; 1 Tim. ii. 1: *δέησις* is often used of *intercession*; ix. 14; Rom. x. 1; Phil. i. 4, 19; 2 Tim. i. 3; Heb. v. 7. See Trench, *Synonyms of the N.T.* § li. The misconduct of the Corinthians had nearly killed the Apostle: but, now that he has the good news brought by Titus, he feels sure of their help; and he tells them that his future deliverance from similar danger depends upon their intercessions cooperating with his own prayers. The participle means '*while* ye help' rather than '*if* ye help.'

ἵνα ἐκ πολλῶν προσώπων. The general meaning of this clause is evident, however we may explain the details. Thankfulness for their deliverance is not to be confined to Paul and Timothy: their preservation will be recognized as a blessing by many, who will thank God for it. The *ἵνα* depends upon *συνυπουργούντων ὑμῶν* rather than upon *ῥύσεται*. If *διὰ πολλῶν* is neuter, it means 'by many words'; but it is probably masculine, and yet is not the same group of persons as *ἐκ πολλῶν προσώπων*. Rather, the latter refers to those who by their intercessions won the gift for the Apostle, while *διὰ πολλῶν* refers to those who give thanks for it (A.V., R.V.). Probably *πρόσωπον* is here 'person' rather than 'face,' like *persona* = (1) 'mask'; (2) 'person.' See on ii. 10. But it is possible to keep the literal meaning in the sense of the expression of gratitude beaming 'out from many faces.' In that case 'the many faces,' or mouths, are those of the many by whom thanks are given: *that* **out of many lips** *thanks may be given by many on our behalf for the blessing bestowed upon us.* It is unlikely that the first *πολλῶν* is the genitive after *προσώπων*, although the Vulgate takes it so: *ut ex multorum personis ejus quae in nobis est donationis per multos gratiae agantur pro nobis.* In the N.T. *χάρισμα* is peculiar to S. Paul, excepting 1 Pet. iv. 10. Here, as there, it is used of an external blessing. It commonly means an internal gift of grace, especially some extraordinary power; 1 Cor. i. 7, xii. 4, 31, &c. For *πρόσωπα* comp. *ὀλίγα πρόσωπα* (Clem. Rom. i. 1), and *ἐν τοῖς προγεγραμμένοις προσώποις* (Ign. *Magn.* vi., where see Lightfoot's note.) Chrysostom twice reads *ἐν πολλῷ προσώπῳ* with FGM, d g.

εὐχαριστηθῇ. This passive has two uses; (1) of the person thanked (Philo, *Quis rer. div. heres* § 36), and (2) of the thing for which thanks are given (here only in the N.T. Comp. Just. *Apol.* i. 65).

i. 12—vii. 16. Apologia pro Vita sua.

This is the first of the two (or three?) main divisions of the letter. In it he reminds the Corinthians of his relations with them, and enters into a variety of explanations of his conduct. He vindicates his

apostolic walk and character, shows what the office, sufferings, and life of an Apostle are, and what claims he has upon them. Titus has convinced him that the Corinthians now recognize these claims, and that he may consider himself to be entirely reconciled to them.

For convenience we may break up this first division into three sections; i. 12—ii. 17; iii. 1—vi. 10; vi. 11—vii. 16.

i. 12—ii. 17. VINDICATION OF HIS CONDUCT, ESPECIALLY WITH REGARD TO THE CHARGE OF LIGHTNESS AND TO THE CASE OF THE GRIEVOUS OFFENDER.

12. **Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν.** *For our* **glorying** *is this.* The triplet, *καύχησις* (vii. 4, 14, viii. 24, xi. 10, 17), *καύχημα* (i. 14, v. 12, ix 3), and *καυχᾶσθαι* (20 times), occurs more often in 2 Corinthians than in all the rest of the N.T. Outside the Pauline Epistles none of the three occurs more than twice. The A.V. is capricious; 'glorying,' vii. 4; 'boasting,' vii. 14, viii. 24, xi. 10, 17; 'rejoicing,' here. 'Rejoicing' is wrong, and 'boast' is wanted for *αὐχεῖν* (Jas iii. 5). The Apostle's repetition of the word must be preserved by a uniform translation. The *γάρ* closely connects this section with the preceding Thanksgiving. 'I feel sure of your intercessions, *for* my conscience tells me that I have done nothing to forfeit them.'

τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν. Here, as in Rom. i. 15, ix. 1, the conscience is distinguished from the self as a power giving separate testimony. *Συνείδησις* is 'co-knowledge' (comp. 1 Cor. iv. 4): consciousness of one's acts is one knowledge; reflexion on their merit is another. Neither word nor thing was known to Plato or Aristotle; the use of the term seems to begin with the Stoics. Comp. Wisd. xvii. 10. In N.T. the word occurs only in the Pauline Epistles, S. Paul's speeches in Acts (xxiii. 1, xxiv. 16), Hebrews, 1 Peter, and [Jn] viii. 9. See Westcott on Heb. ix. 9 and Bigg on 1 Pet. ii. 19; also Cremer, *Lex.* p. 233.

ἐν ἁγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ. *In* **holiness** *and* **God-given** *sincerity.* See critical note. 'Sincerity of God' is that which has its source in God, as is seen from what follows; but 'pleasing to God' and 'Godlike, Divine' are also possible. For *ἁγιότης*, which is very rare in Biblical Greek, comp. Heb. xii. 10; 2 Mac. xv. 2. For *εἰλικρινία* comp. ii. 17; 1 Cor. v. 8. Its derivation is a problem: it means 'freedom from deceit and fraud, purity of intention.' See Lightfoot on Phil. i. 10. On the shortening of *-εια* to *-ια* see WH. II. p. 154.

οὐκ ἐν...ἀλλ' ἐν. The repetition of the *ἐν* must be preserved: *not* in *fleshly wisdom but* **in** *the grace of God.* By *σοφία σαρκική* is meant

unscrupulous human cleverness, the very opposite of 'God-given sincerity.' There was plenty of it at Corinth, in trade, in politics, and in philosophy. S. Paul has suffered from it grievously; but he had never thought it right 'to fight the devil with his own weapons,' or allow his good to be evil-spoken of (Rom. xiv. 16). Chrysostom paraphrases, *οὐκ ἐν κακουργίᾳ οὐδὲ πονηρίᾳ, οὐδὲ ἐν δεινότητι λόγων ἢ ἐν συμπλοκῇ σοφισμάτων.* Comp. 1 Cor. ii. 1.

ἀνεστράφημεν ἐν τῷ κόσμῳ. *We* behaved ourselves *in the world.* 'Conversation' in the sense of manner of life has unfortunately gone out of use, and the R.V. drops it here and Eph. ii. 3 for *ἀναστρέφεσθαι*, and also Gal. i. 13 and Eph. iv. 22 for *ἀναστροφή*, as well as Phil. iii. 20 for *πολίτευμα*, and Heb. xiii. 5 for *τρόπος*. See Deissmann, *Bible Studies*, pp. 88, 194, where it is shown that this use of *ἀναστρέφεσθαι* and *ἀναστροφή* of moral conduct is common in secular language. By **ἐν τῷ κόσμῳ** a contrast is drawn between the holiness of life and the sphere in which it was exhibited,—the heathen world in which the Apostle laboured. See Hort on 1 Pet. i. 15, and Suicer, *Thes. s.v.*

περισσοτέρως δὲ πρὸς ὑμᾶς. More abundantly towards the Corinthians, because of the perils of the situation. Holiness and sincerity, with reliance on God's grace rather than upon worldly craft, were specially necessary in dealing with such a Church. Moreover he had been there a long time, and they had had more abundant opportunities of observing him.

13. **οὐ γὰρ ἄλλα γράφομεν.** 'Do not say, Ah, but your letters are not sincere, *for* I write nothing that is inconsistent with what you read in my other letters, or with your experience of my life and conduct.' The present, *γράφομεν*, does not refer to this letter exclusively, and perhaps does not include it. He is appealing to what they *already* know of him. 'My letters are consistent with one another and with my behaviour, as you have known it in the past, and (I hope) as you will know it to the end.' The Corinthians had previously received three letters from him, the lost letter of 1 Cor. v. 9, 1 Corinthians, and a third letter, very severe in tone, which is either lost or preserved in part in x.—xiii. So they had enough of his written words to judge him by. See on *v.* 23, ii. 3, 9.

ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε. *Than what you read or* even *acknowledge.* Note the present tense: 'my meaning lies on the surface. You read it at once; you read it and you recognize it.' For the characteristic play upon words comp. iii. 2, iv. 8, vi. 10, vii. 10, x. 6, 12. In classical Greek *ἀναγινώσκετε* might mean

'recognize, admit'; and it has been proposed to go back to that meaning here: 'we write none other things than what ye *recognize* or even acknowledge,' or (imitating the play on words) 'than those things to which ye *assent* and even *consent*.' And it is proposed to adopt a similar rendering in iii. 2. But *ἀναγινώσκειν* occurs more than thirty times in the N.T., and seems always to mean 'read' (Eph. iii. 4; Col. iv. 16; 1 Thes. v. 27, &c.). In this Epistle it must mean 'read' in iii. 15, and almost certainly in iii. 2. It is safer to retain the usual N.T. meaning here, as Chrysostom does. Indeed the use of the word in connexion with the recipients of a letter, in contrast to the writer, seems to be decisive.

There is perhaps a mixture of constructions in *ἀλλ' ἤ*, between *οὐκ ἄλλα ἤ* and *οὐκ ἄλλα, ἀλλά*: comp. Lk. xii. 51; Job vi. 5; Ecclus xxxvii. 12, xliv. 10. It is common in classical Greek, and Hdt. i. 49. 1 and ix. 8. 3 seem to show the origin of it. See Winer, p. 552, Stallbaum on *Phaedo* 81 B.

ἐλπίζω. He is not quite confident: *I* **hope** *you* **will** *acknowledge to the end.* '*Even* to the end' (A.V.) is from the false reading *καὶ ἕως τέλους* (D^3KLMP). As in 1 Cor. i. 8, 'to the end' means to the end of the world. The expectation of Christ's speedy return was then so vivid that the difference between 'till I die' and 'until the day of the Lord Jesus' was not great.

14. ὅτι καύχημα ὑμῶν ἐσμέν. **Ye acknowledged** *us in part, that we are your* **glorying**, or, *because we are your glorying*: the former is better. See on iii. 14. As distinct from *καύχησις* (*v.* 12, vii. 4, &c.), *καύχημα* is that which is gloried in, the thing boasted of: but S. Paul is not careful to distinguish the two words. By *ἀπὸ μέρους* he means that *not all* had been *completely* won over: comp. Rom. xi. 25, xv. 15, 24.

καθάπερ καὶ ὑμεῖς ἡμῶν. Exact reciprocity of feeling between himself and his converts is one of the keynotes of this letter: comp. *vv.* 7, 11, iv. 15: *ἐν ἴσῃ τέθεικε τάξει ἑαυτὸν καὶ τοὺς μαθητάς* (Theodoret).

τῇ ἡμέρᾳ τ. κ. ἡμ. Ἰ. Comp. 1 Cor. i. 8, v. 5; Phil. i. 6, 10, ii. 16. The words may be taken either with the whole sentence or with the last clause only. They solemnly close the paragraph: comp. v. 10.

15—24. The rest of this chapter and part of the next are taken up with the Apostle's defence of himself against a charge of 'lightness' (*ἐλαφρία*), *i.e.* of not caring for the Corinthians or for his engagements to them. That he is disproving a charge of *faithlessness*, in having failed to visit them after promising that he would do so, is perhaps

not correct. He tells them here that, at the very time when they were suspecting him of neglecting them and treating them lightly, he was *intending to pay them a double visit.* There is nothing to show that he had promised two visits, or that, until they read this letter, they had ever heard of his project of paying them two visits, although they had heard of his purpose of paying them one.

15. **ταύτῃ τῇ πεποιθήσει.** Stronger than ἐλπίζω (*v.* 13). The word is of late origin (Hatch, *Biblical Greek*, p. 13) and is exclusively Pauline in the N.T. (iii. 4, viii. 22, x. 2; Eph. iii. 12; Phil. iii. 4). Comp. *v.* 9, ii. 3, x. 7.

ἐβουλόμην. *I was* **wishing** (Acts xxv. 22, xxviii. 18; Philem. 13). He does not say, 'I promised.' It is possible to take **πρότερον** with *ἐβουλόμην*: 'I was formerly desirous.' But it goes better with what follows: *to come* **first** *unto you*, viz. before going to Macedonia, where he is when he writes this letter. To this 'first' (*πρότερον*) the **δευτέραν χαράν** refers: *that ye might have a second joy;* the first on his way to Macedonia, the second on his way back. The reading *χάριν* may be correct; the two words being sometimes confused in MSS., as in 3 Jn 4. An Apostle's visit would bring grace (Rom. i. 11, xv. 29) and produce joy (Phil. i. 25). In explaining *δευτέραν* we must not count the first long visit, during which S. Paul founded the Corinthian Church, or the second short visit, in which *ἐν λύπῃ* (ii. 1) he spoke sharply about some of the disorders. This second visit may be regarded as certain (Lightfoot, *Biblical Essays*, p. 274); but it is not alluded to here. The language here is simple and intelligible, if we interpret it of the Apostle's intended double visit to Corinth, before and after the visit to Macedonia. For other instances in which he tells his readers of intended visits, which he has not been able to carry out, comp. 1 Thes. ii. 18; Rom. i. 13, xv. 22. See also Acts xvi. 6. Atto of Vercelli understands the first grace of the Apostle's letter, the second of his visit, *Epistola ejus imago fuit; praesentia corporis, veritas.*

16. **δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν.** 'To pass by you into M.' (A.V.) suggests 'pass by *without visiting you*,' which is the opposite of the meaning. 'By you to pass into M.' (R.V.) suggests '*by your help* to pass on to M.' which is not the meaning. The meaning is, **through** *you to pass* **on** *unto* M., *and* again **from M. to come** *to you*, *and* **by** *you to be* **set forward** *on my way* **unto** *Judaea*. The changes, *εἰς...πρός...εἰς* should be marked in translation; 'unto...to...unto,' or 'into...unto...into': not 'into...unto...toward' (A.V.), nor 'into... unto...unto' (R.V.).

17. βουλόμενος. This recalls *ἐβουλόμην* (*v.* 15). **As this, then, was my wish,** *did I* **at all exhibit lightness?** The article is probably generic and may be omitted in English (A.V., R.V.): but it may mean '*the* levity of which you accuse me.' Comp. *τῇ ὑποταγῇ* (Gal. ii. 5). Like *πεποίθησις* (*v.* 15), *ἐλαφρία* (here only in Biblical Greek) is of late formation from *ἐλαφρός* (iv. 17; Mt. xi. 30), as *πικρία* from *πικρός*, &c. As always, *μήτι=num*, and expects a negative reply: xii. 18; Jas iii. 11; Jn iv. 29, viii. 22, xviii. 35, &c.

κατὰ σάρκα. Comp. *ἐν σοφίᾳ σαρκικῇ* (*v.* 12). It means, according to the unprincipled motives of a worldly man, which have no unity, no seriousness, and so are ever shifting; and not according to the guidance of conscience and of the Holy Spirit: x. 3; Gal. v. 16. Chrysostom defines the *σαρκικός* as *ὁ τοῖς παροῦσι προσηλωμένος καὶ ἐν τούτοις διαπαντὸς ὤν, καὶ τῆς τοῦ Πνεύματος ἐνεργείας ἐκτὸς τυγχάνων*, so that he follows his own fancies and desires.

τὸ Ναί ναὶ καὶ τὸ Οὔ οὔ. The article may again be either generic, and be omitted in English, or mean 'that with which you charge me.' In the latter case it corresponds to our inverted commas; comp. Eph. iv. 9; Gal. iv. 25. The repetition is for emphasis, as in *ἀμήν, ἀμήν*; and the meaning possibly is that, in his levity of character, what he says cannot be relied upon. There may be allusion to something in his letters. In 1 Cor. xvi. 5—8 he promised to come to them. In the second lost letter, between our First and Second, he may have said something different. See notes on ii. 3 and vii. 8. The conjectural reading, *τὸ ναὶ οὐ καὶ τὸ οὐ ναί* (Baljon, Markland, Michaelis, Naber), has no authority.

Some commentators, both ancient and modern, interpret the 'yea yea' and 'nay nay' as meaning 'that out of proud self-will, when I decide to do a thing, I do it, and when I decide not to do a thing, I refuse to do it, without considering the will of God.' Even if the words can mean this, it does not fit the context. He was not charged with obstinacy, but with want of steadfastness: and there is no hint of an opposition between his will and God's will. Rather, he asks them, whether they think that, like an unscrupulous man of the world, he says Yes and No in the same breath. 'Do I follow mere whims, that there should be in my life a perpetual variation,—a decision to-day, an alteration to-morrow, refusal following on consent?'

18. πιστὸς δὲ ὁ θεός. *But* (whatever you may think of me) *God is* **faithful, in that** *our word toward you* **is** *not yea and nay.* Comp. 1 Cor. i. 9, x. 13; 1 Thes. v. 24; 2 Thes. iii. 3. Neither Wiclif,

following the Vulgate, nor Tyndale, nor Cranmer takes the words as an adjuration (A.V., R.V.), '*as* God is faithful.' Rom. xiv. 11 is urged in support of this; but there we have a known form of adjuration, which this is not. It is safer not to turn either this or xi. 10 into an adjuration. By **ὁ λόγος ἡμῶν** he means the message of the Gospel (*v.* 19): hence he quite naturally returns from the singular (*vv.* 15—17) to the plural (18—22). 'Our doctrine is plain enough. The faithfulness of God is reflected in it, and you can find no inconsistency there. If, then, we have been faithful in the greater things, why do you distrust me in the less?' He says *ἔστιν*, not *ἐγένετο* or *ἦν* (see critical note), because the doctrine is still before them; they all know what he taught month after month: *αὐτοὺς καλῶν εἰς μαρτυρίαν* (Theodoret). Possibly there is the further thought, 'This is more than my Judaizing opponents can say. They make God to be *not* faithful. He has promised salvation to all. They say, Yea, He has to the Jews; to the Gentiles, nay.'

19—22. Closely connected with what precedes, as is shown by the *γάρ*, extending and confirming the argument.

19. **ὁ τοῦ θεοῦ γὰρ υἱός.** The position of *γάρ* throws great emphasis on to *τοῦ θεοῦ*: *For* **God's** *Son*: Blass § 80. 4. 'There was no inconsistency in our doctrine, *for* what we preached was One in whom inconsistency is impossible.' It is perhaps in order to show "the impossibility of His connexion with any littleness or levity" (Stanley) that he gives the full title, *ὁ τοῦ θεοῦ υἱὸς Χριστὸς Ἰησοῦς*. On S. Paul's "Names for Christ" see Stead in the *Expositor*, 1888, pp. 386—395.

δι' ἡμῶν. The Apostles were *instruments*, *through* whom (*v.* 20, ii. 14; 1 Cor. iii. 5) the Gospel was proclaimed. Comp. *διὰ τοῦ προφήτου*, not *ὑπό* (Mt. i. 22, ii. 5, 15, 17, iii. 3, iv. 14, &c.). They were not independent agents.

δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου. Not only was his own teaching consistent with itself, it was also harmonious with that of his fellow-missioners. It was one and the same Christ that was preached always by all three.

There is not much doubt that the Silvanus of the Pauline Epistles (1 Thes. i. 1; 2 Thes. i. 1) is the Silvanus of 1 Pet. v. 12 and the Silas of Acts xv. 22, 27, 32 [not 34], 40, xvi. 19—29, xvii. 4—15, xviii. 5. As in the case of Saul and Paul, the relation of the name Silas to the name Silvanus is doubtful. Abbreviated names often ended in *-as*, as Epaphras, Hermas, Nymphas, Zenas. But the usual

abbreviation of Silvanus would be Silvas (Joseph. *Bel. Jud.* VII. viii. 1); and, if Silas be the original name, the common enlargement of that would be Silanus. But this is not conclusive, for experience shows that great freedom exists as to the modification of names. Silas may be the Aramaic Sili with a Greek termination. Silas was a Roman citizen (Acts xvi. 37), and as such, and in connexion with the Roman family of the Silvani, he may have got the name Silvanus. A Silvanus may have manumitted Silas or one of his forefathers. In that case neither name is derived from the other. See Bigg, *St Peter and St Jude*, pp. 84, 85. We know nothing more of Silvanus or Silas after his working at Corinth with Paul and Timothy, except that he was the bearer or draughtsman of 1 Peter (v. 12). It is at Corinth that we lose sight of him. The agreement of Acts xviii. 5 with the mention of Silvanus and Timothy here is an undesigned coincidence which confirms both writings. The identification of Silvanus with Luke may be safely rejected: see Lightfoot's article on Acts in Smith's *Dict. of the Bible*, 2nd ed.

οὐκ ἐγένετο Ναί καὶ Οὔ, ἀλλὰ Ναί ἐν αὐτῷ γέγονεν. The Christ whom we preached **did not prove to be** *yea and nay, but in Him yea* **has come to be.** He did not show Himself to be one who said both Yes and No to the promises of God, but in Him the fulfilment of them has come to pass. It is simplest to make *ἐν αὐτῷ* refer to Christ.

20. ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί. *For* **how many soever be** *the promises of God, in Him* **is** *the yea* (R.V.), or possibly, *in Him is* **their** *yea, i.e.* their fulfilment. Numerous as they have been, Christ has fulfilled them all, not merely those which affect the Jews. For here again *ἐν αὐτῷ* probably means 'in Christ.' S. Paul says *promises*, not *prophecies*. He is not thinking of such fulfilments as S. Matthew (i. 22, ii. 5, 15, 17, 23, &c.) and S. John (xii. 38, xiii. 18, xix. 24, 36) love to suggest, but of such as he points out Rom. ix. 25, 33, Gal. iii. 8, 22. Both *ἐπαγγελία* and *ἐπαγγέλλομαι* are used in the N.T. in two main senses: (1) the promises of the O.T. which are fulfilled by the Gospel (Acts xiii. 32, xxvi. 6; Rom. iv. 13—20, ix. 4, &c.); (2) the promises made by Christ (Gal. iii. 14; Eph. i. 13). Ἐπαγγελία is one of the words which links the disputed passage, vi. 14—vii. 1, to the rest of the letter.

διὸ καὶ δι' αὐτοῦ τό Ἀμήν. See critical note. **Wherefore also through** *Him* **is the** *Amen* (R.V.), viz. the Amen in public worship (1 Cor. xiv. 16; Deut. xxvii. 15 ff.; Neh. v. 13, viii. 6; Ps. xli. 14). By uttering the Amen in the public services the Corinthians had

given their assent to this preaching of Christ. It was through His (or God's) fulfilment of the promises that their Amen came to be uttered. Or perhaps better, the Ναί refers to Christ's promise, the Ἀμήν to the response of the disciple: comp. Rev. xxii. 20. The other reading seems to make 'the Amen' a mere repetition of 'the yea,' like 'Abba, Father.'

τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. *To the glory of God* through *us*, His instruments, as in *v.* 19. The emphasis is on τῷ θεῷ. The sequence runs thus: God made promises; Christ fulfilled them all; the Apostles preached Him as the fulfilment; the Corinthians said Amen to this; God was glorified (viii. 19) through this effectual preaching.

21. ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός. The ἡμᾶς may be the same throughout *vv.* 21, 22,—'us teachers, us Apostles.' The σὺν ὑμῖν need not be carried to the clauses which follow. Teachers and taught alike are continually being 'confirmed *unto* Christ' by God, and in this blessed fact he eagerly couples the Corinthians with himself; but the anointing and sealing may here refer to those who are set apart for a special office. No doubt there is a sense in which all Christians are anointed and sealed; but that is perhaps not what is meant here. The change of tense, and the omission of σὺν ὑμῖν although ἡμᾶς is repeated, point to a distinction; and the aorists *may* refer to the definite occasion when the ministers were *consecrated* to their work, and should not, as in the A.V., be rendered as perfects. See Waite in the Speaker's Commentary. In Lk. iv. 18 and Acts x. 38 ἔχρισεν and ἔχρισας are used of God's sending Jesus as the Preacher of the good tidings; and here χρίσας may be meant to refer to Χριστόν: 'who confirmeth us unto Christ and made us christs (anointed ones).' The anointing is with the Holy Spirit. Elisha is anointed (1 Kings xix. 16), and receives the spirit of Elijah (2 Kings ii. 9, 15). If σὺν ὑμῖν be carried on, and χρίσας and σφρ. be understood of the whole body of believers, the change of tense may be explained as meaning that those whom God *once for all* consecrated and made His own, these He *ever* stablisheth. The closely parallel passages, Eph. i. 13, iv. 30, favour the application of σφρ. to all Christians. With the pregnant construction βεβαιῶν εἰς Χρ. comp. Eph. iv. 15 and Ellicott's note; and with χρίσας comp. 1 Jn ii. 20, 27.

22. ὁ καὶ σφραγισάμενος ἡμᾶς. The ὁ is omitted in ℵ¹AC¹KP and some versions. The sealing is not a mere change of metaphor; it continues and extends what has just been stated. Seals have had an enormous use in the East, and without a seal no document was valid.

This may be part of the meaning here; 'God stamped us as a *guarantee of genuineness*, especially by the signs of His power which we manifested' (xii. 12; Rom. xv. 18, 19; Eph. i. 13, iv. 30: comp. 1 Cor. ix. 2). The middle voice introduces another idea; 'He stamped us as *His own property*, sealed us for Himself. And the proximity of βεβαιῶν and ἀρραβῶνα suggests the further thought of the *confirmation of a bargain*: He confirms us along with you unto Christ, in as much as He put His seal upon us. Comp. Jn vi. 27 and esp. Rev. vii. 3. See Deissmann, *Bible Studies*, pp. 108, 109.

τὸν ἀρραβῶνα τοῦ πνεύματος. The expression occurs again v. 5, and the remarkable word ἀρραβών, Lat. *arrhabo* and *arrha*, Scotch 'arles,' is found Eph. i. 14, ἀρραβὼν τῆς κληρονομίας ἡμῶν, where see Ellicott's and Lightfoot's notes. It is said to be of Phoenician origin. It is more than a pledge (*pignus*); it is a part of what is to be handed over, which is delivered at once, as a guarantee that the main portion will follow. It is an instalment paid in advance, *e.g.* a coin from a large sum, a turf from an estate, a tile from a house. See on ii. 6. The genitive is one of apposition, the Spirit being the earnest of the eternal life, which is hereafter to be given in full. Comp. Rom. viii. 23. God confirms His ministers, and with them those to whom they minister, unto Christ; and as a security that they will become Christ's fully and for ever, He gave the Spirit. Or, the reference may be to the bestowal of the Spirit at the beginning of the Christian life; Acts ii. 38, xix. 6; Tit. iii. 5.

23. Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν. **But** *I call God for a* **witness** *upon my soul.* Ἐγώ and τ. θεόν are emphatic; 'God is faithful (*v.* 18), and it is God who sealed us (*v.* 22), and *I* call *Him* as a witness.' As the order shows, ἐπὶ τ. ἐμ. ψ. belongs to ἐπικαλοῦμαι, 'I invoke upon my soul God as a witness': not, '*against* my soul, on which will come the penalty if I lie.' He appeals to God, τὸν τῶν ἐννοιῶν ἐπόπτην (Theodoret), to investigate his soul, and see whether he is not true in what he says, as in Esth. v. 1, ἐπικαλεσαμένη τὸν πάντων ἐπόπτην θεόν. The middle voice shows that God is invoked as a witness on his side (Antipho 114, 32; Plato, *Laws* 664 c). Comp. ἐπικαλεῖσθαι τὸν κύριον or τὸ ὄνομα τοῦ κυρίου (Acts xxii. 16; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22; 1 Pet. i. 17, where we have a similar predicate), and Καίσαρα ἐπικαλοῦμαι (Acts xxv. 11, xxvi. 32, xxviii. 19). 'As my life shall answer for it' is as incorrect as 'against my soul.'

φειδόμενος ὑμῶν. With emphasis: *it was to spare you*, and not out of levity or carelessness. Had he come, he must have used great

severity, ἐν ῥάβδῳ (1 Cor. iv. 21), and this he did not desire to do or think wise. In making this personal declaration he naturally falls into the singular; Timothy and others are not concerned. But, as Chrysostom points out, he was not acting κατὰ σάρκα in this. It was not merely because he did not *like* to be severe, that he abstained from visiting them: he was acting under the guidance of the Spirit, as in Acts xvi. 7.

οὐκέτι ἦλθον εἰς Κόρινθον. *I came* **no more** (v. 16; Gal. iii. 25; Eph. ii. 9; Philem. 16, &c.), *i.e.* after his former visits. After the long stay, during which he had founded the Church, he had paid the Corinthians a short and painful visit. This short visit probably took place before he wrote the letter mentioned in ii. 3, 9 and vii. 8, *part* of which we seem to have in x.—xiii., where the visit is alluded to several times (xii. 14, 21, xiii. 12). But it is not alluded to in 1 Corinthians, because, when that was written, the visit had not taken place. The hypothesis that x.—xiii. is *part of the otherwise lost letter* is confirmed by this verse. In xiii. 2 he says, ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. Here he says, φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. The latter statement looks like a clear reference to the former threat. Chrysostom makes it refer to xii. 21, which supports the hypothesis equally well; but the reference to xiii. 2 is much clearer. We have similar correspondences between xiii. 10 and ii. 3, and between x. 6 and ii. 9. See Kennedy, *Second and Third Corinthians*, pp. 79 ff.

24. An example of the Apostle's tact and caution, to avoid giving offence to his flock and a handle to his accusers: κολάζει τὸ τραχὺ τῶν εἰρημένων...τοῦτο δὲ ὡς ὑφορμοῦν τέθεικεν (Theodoret). 'When I speak of sparing you, do not think that I claim to domineer over your faith; not even an Apostle has a right to do that. On the contrary, I want you to have joy in what you believe; and if I had come to you in that painful crisis, I could not have helped you to joy. That is what I mean by sparing you.' Comp. iii. 5.

οὐχ ὅτι κυριεύομεν. *Not that we have* (or *are exercising*) **lordship** (R.V.). For οὐχ ὅτι comp. iii. 5, vii. 9. Having made his personal protestation, he returns to the first person *plural*. By **συνεργοί** he does not mean cooperating with *God* in promoting their joy, but helping *them* to have joy in believing: helpers with them, not lords over them. Apostolic authority is ministerial, not despotic.

τῇ γὰρ πίστει ἑστήκατε. *For by faith*, or *by* **your** *faith* (comp. 1 Cor. xvi. 13), or, **in your** *faith, ye stand.* The emphasis is on τῇ

πίστει: precisely by that. The Apostle is not making the comprehensive statement that it is in faith that salvation is to be found, which would not fit the context. He is merely saying, that, so far as their faith is concerned, the Corinthians are in a sound position. In viii. 7 their faith is mentioned first. As regards that he is not anxious about them: *οὐκ ἐν τούτοις εἶχόν τι μέμψασθαι ὑμᾶς· ἐν ἄλλοις δὲ ἐσαλεύεσθε* (Theodoret). He is glad to praise all that he can in them. But could he write xiii. 5 *after* this? See notes there.

CHAPTER II.

1. **γάρ** (B 17, 37, Copt., Syr., Pesh.) should perhaps be preferred to **δέ** (ℵABCFG); and **πάλιν ἐν λύπῃ** (ℵABCDFG) is to be preferred to *ἐλθεῖν ἐν λύπῃ* (some cursives, some versions), and **πρὸς ὑμᾶς ἐλθεῖν** (ℵABCKL) to *ἐλθεῖν πρὸς ὑμᾶς* (DFG). The whole should read **πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν** (ℵABCKLOP).

3. Omit *ὑμῖν* after *ἔγραψα* (ℵ¹ABC¹OP).

7. The *μᾶλλον* after *τοὐναντίον* (ℵCKLOP) or after *ὑμᾶς* (DFG) is doubtful. AB and Aug. omit.

10. **ὃ κεχάρισμαι εἴ τι κεχάρισμαι** (ℵABCFGO) rather than *εἴ τι κεχάρισμαι ᾧ κεχάρισμαι* (DKL). *εἴ τι κεχάρισμαι* is too well attested to be rejected as a gloss.

16. **ἐκ θανάτου...ἐκ ζωῆς** (ℵABC, Copt. Aeth., Clem. Orig.). In both places *ἐκ* is omitted (?as difficult) DFGKL, Vulg. Arm., Chrys. Iren-Lat.

17. **οἱ πολλοί** (ℵABCK, most versions) rather than *οἱ λοιποί* (DFGL, Syr., Arm.); and **κατέναντι θεοῦ** (ℵ¹ABC) rather than *κατενώπιον τοῦ θεοῦ* (FGKL) or *κατέναντι τοῦ θεοῦ* (P) or *κατενώπιον θεοῦ* (D).

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ii. 1—17. The Vindication continued.

There should be no break here. The first chapter should have ended at *v.* 22, or still better at *v.* 14. There is the closest connexion between i. 23, 24 and what follows, and from i. 15 to ii. 4 the answer to the charge of "lightness" continues unbroken.

1. **ἔκρινα γὰρ ἐμαυτῷ τοῦτο.** **For** *I determined* (1 Cor. ii. 2, v. 3; Tit. iii. 12) **for** *myself this*; the *τοῦτο* anticipating what is coming (Rom. xiv. 13; 1 Pet. ii. 19; 2 Pet. iii. 8). He has just said that it

was for their sakes that he gave up his visit to Corinth. He now adds that it was also better *for himself* that he should do so. '*With* myself' (A.V.) would have been παρ' ἐμαυτῷ or ἐν ἐμ.

τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. See critical note. The clause is a substantive in apposition with τοῦτο: *not* **again in sorrow** *to come to you.* Here and Rom. ix. 2 λύπη should be 'sorrow,' as in the A.V. of *v.* 3, ii. 7, vii. 10; &c. In the A.V. λύπη (Lk. xxii. 45), ὀδύνη (1 Tim. vi. 10), πένθος (Rev. xviii. 7), and ὠδίν (Mt. xxiv. 8) are translated 'sorrow.' 'Again in sorrow' comes first with emphasis; and this is the point. He had been obliged to come in pain and grief once, and he decided that it was best not to do so again. If he had come to Corinth on his way to Macedonia, there would have been a second sorrowful visit. The former sorrowful visit cannot have been the first visit of all, when he brought the Gospel to Corinth. So there must have been a second visit. See on i. 15. This view is confirmed by xii. 14 and xiii. 1, where he speaks of the *coming* visit as the *third.* We need not confine ἐν λύπῃ either to the pain felt by the Apostle or to the pain inflicted by him. What follows shows that both are included: indeed each involved the other.

2. καὶ τίς ὁ εὐφραίνων με; *Who then is he that maketh me glad?* The καί makes the question more emphatic, implying that in that case there would be distressing incongruity: comp. *v.* 16; Mk x. 26; Lk. xviii. 26; Jn ix. 36. Winer, p. 545. This use of καί is classical. Blass § 77. 6.

ὁ λυπούμενος ἐξ ἐμοῦ. **He that** *is made sorry by me.* The sorrow is regarded as passing *out of* (ἐξ) his heart into theirs: he is the *source* of the pain. The singular (which is necessary as coordinate with ὁ εὐφρ.) sums up the Corinthian Church as one individual. As yet there is no direct reference to the special offender. Had he been meant, the Apostle would have expressed himself very differently.

3. ἔγραψα τοῦτο αὐτό. *I wrote this* **very thing**: see critical note. The interpretation is important; but there are several uncertainties. For *τοῦτο αὐτό may* mean 'for this very reason': see Bigg on 2 Pet. i. 5; Winer, p. 178; Blass § 49. But had S. Paul meant 'for this very reason,' he would perhaps have written εἰς αὐτὸ τοῦτο, as in Rom. ix. 17, xiii. 6. Then what does 'this very thing' mean? It may refer back to the τοῦτο in *v.* 1, his decision not to come in sorrow a second time. Or it may refer to the severe rebukes which he had been obliged to send: and with this interpretation *v.* 4 is in harmony. *In neither case can the reference be to* 1 *Corinthians.* For (1) in 1 Cor.

xvi. 5—7 there is no hint that S. Paul ever had any other plan than the one there sketched; and (2) the language here used in *vv.* 3, 4 would be extravagant if applied to 1 Corinthians, which can scarcely be said to have been written ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας...διὰ πολλῶν δακρύων.

There is yet another possibility: ἔγραψα may be epistolary aorist, and may refer to the *present letter*. We have ἔπεμψα thus used (Acts xxiii. 30; Phil. ii. 28; Philem. 11; and 2 Cor. viii. 18, ix. 3). But in the N.T. there is no *clear* instance of ἔγραψα as an epistolary aorist. In the N.T. ἔγραψα refers either to former letter (1 Cor. v. 9; 2 Cor. vii. 12; 3 Jn 9); or to a whole letter just finished (Rom. xv. 15; Gal. vi. 11; Philem. 19, 21; 1 Pet. v. 12), perhaps marking the point at which the Apostle took the pen from the scribe and wrote himself; or to a passage in the letter just written (1 Cor. ix. 15; 1 Jn ii. 21, 26). But some of these, with 1 Cor. v. 11, may be epistolary aorists. Here (*vv.* 3, 4, 9) the reference almost certainly is to a former letter; and, as this cannot be 1 Corinthians, we are once more (see on i. 23) directed to the hypothesis of a *second lost letter*, between 1 and 2 Corinthians, the first lost letter being that of 1 Cor. v. 9. This hypothesis may be held apart from the hypothesis that x.—xiii. is *part of the second lost letter*. But we seem to have here, as in i. 23, confirmation of the theory that x.—xiii. *is* part of this lost letter. In xiii. 10 he says ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι. Here he says ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ. This looks like a direct reference to xiii. 10. There he says γράφω. In referring to this in a subsequent letter he naturally writes ἔγραψα. In the painful letter he speaks of 'dealing sharply.' In this conciliatory letter he speaks of 'having sorrow.' All this is consistent. Comp. the correspondence between *v.* 9 and x. 6. *Scripsi*, for the usual *scribebam*, is sometimes epistolary.

ἀφ' ὧν ἔδει με χαίρειν. *From them* from *whom I ought to rejoice*; from whose hands, as being his children (xii. 14; 1 Cor. iv. 14, 15), he ought to receive joy. Comp. 'wisdom is justified at the hands of (ἀπό) all her children' (Lk. vii. 35). The imperfect ἔδει warrants the rendering, *I ought to* have been rejoicing; it implies what should have been the case at that time.

πεποιθὼς ἐπὶ πάντας ὑμᾶς. Because I reposed trust on *you all* (2 Thes. iii. 4; Mt. xxvii. 43). The dative (i. 9) is more common. In this affectionate outburst he does not care to remember that there may be some who have not yet been won over: he believes all things and hopes all things (1 Cor. xiii. 7).

4. ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε. Strong emphasis on *τὴν ἀγάπην*. No doubt some had called his severe letter cruel. But had he not loved them so much, he either would have done nothing, or would not have abstained from coming and inflicting heavy punishment.

ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. Not only are they dear to him; few of his converts are so dear: and he wishes them to know this. *Βούλεται γὰρ αὐτοὺς καὶ ταύτῃ ἐπισπάσασθαι, τῷ δεῖξαι ὅτι πλέον πάντων αὐτοὺς φιλεῖ, καὶ ὡς περὶ ἐξαιρέτους μαθητὰς διάκειται* (Chrysostom).

5—11. Having vindicated himself with regard to the charge of levity (i. 15—ii. 4), he now goes on to vindicate his treatment of the grievous offender. It used to be assumed that this referred to the incestuous person, whom the Apostle sentenced to excommunication (1 Cor. v. 1—8); and this passage fits that one well in some respects. But there are difficulties which seem to be insuperable. (1) It is scarcely credible that S. Paul should speak of so heinous an offence as that of 1 Cor. v. 1 in the gentle way in which he speaks here. This is vehemently urged by Tertullian (*De Pudic.* XIII.), and it is hard to find an answer. (2) If this passage refers to it, its heinousness was even greater than appears from 1 Cor. v. 1. For vii. 12 refers to the same case as this passage; and if this and 1 Cor. v. 1 refer to the same case, then the incestuous man married his father's wife *while his father was still living*. In vii. 12, if *τοῦ ἀδικήσαντος* is the incestuous person, *τοῦ ἀδικηθέντος* must be the lawful husband of the woman; and the latter is spoken of as alive when S. Paul wrote. Could the Apostle write as he does here of such an offender as that? (3) Would he speak of such a sin from the point of view of *injuring an individual*? In 1 Cor. v. it is the pollution of the whole Church which appals him. For these reasons the time-honoured and attractive reference of this passage to the incestuous person must be abandoned, and both this and vii. 8—12 must be interpreted of an offender about whom we know no more than is told us in this letter (see A. Robertson in Hastings' *DB.* i. p. 493, and Sanday in Cheyne's *Enc. Bib.* i. 902). He may have been a ringleader in the revolt against the Apostle's authority; and in that case *ὁ ἀδικηθείς* may be either S. Paul himself or (less probably) Timothy. Or he may have been the one who was in the wrong in some outrageous quarrel, about which nothing is said. Everything is uncertain, except that (1) in *some* particulars this passage fits the incestuous person very badly, and that (2) the case is treated with the utmost gentleness and reserve. No names are mentioned, and no needless particulars are

given; and hence our perplexity. S. Paul says just enough to make the Corinthians understand, and then leaves τὸ πρᾶγμα (vii. 11).

5. **Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν.** *But if any hath caused* **sorrow**, *he hath caused* **sorrow**, *not to me.* The repetition of λύπη and λυπέω must be preserved in translation here, as that of θλίψις and θλίβω, παράκλησις and παρακαλέω in i. 4—8. Εἰ does not imply that there is doubt; it is a gentle way of putting it: comp. *v.* 10, vii. 14, x. 7.

As regards the construction of what follows there is much difference of opinion There are four renderings. (1) *He hath not grieved me, but in part: that I may not overcharge you all* (A.V.). This has the support of Tertullian and Luther, but it cannot be right. The ἀλλά (comp. Mk x. 40) and ἀπὸ μέρους are decisive against it; for ἀλλά does not mean 'except,' and ἀπὸ μέρους means 'some out of many' (i. 14). Moreover the Apostle does not urge that he personally has been hurt, whether partly or wholly. It is for him not a personal matter at all. (2) *He hath caused sorrow, not to me, but partly* (*that I may not press too heavily on all*) *to you.* This is better. It gives the right meaning to ἀλλά, and it makes ἀπὸ μέρους qualify, not the Apostle, but the Corinthians. But it divides the sentence awkwardly, and it spoils the antithesis between ἐμέ and πάντας ὑμᾶς, which is very marked, ἐμέ being placed first, and πάντας ὑμᾶς last, in emphatic opposition. This rendering would require, ἵνα μὴ πάντας ἐπιβαρῶ. (3) *Has he not caused sorrow to me? nevertheless for a time* (*that I may not press too heavily on you all*) *sufficient to such a one &c.* This is perverse ingenuity. It may be mentioned, but it does not need discussion. (4) *He hath caused sorrow, not to me, but in part* (*that I press not too heavily*) *to you all* (R.V.). This is almost certainly right. The offender has not so much pained the Apostle, as he has practically (not to be too severe) pained all the Corinthians. S. Paul sets himself out of the case altogether: it is a question between the offender and the Corinthian Church. But the Apostle will not say absolutely that every member of it has been pained, and he inserts ἀπὸ μέρους to cover exceptions. The ἀπὸ μέρους does not mean that all of them had been pained *to some extent*, but that *practically* all had been pained. The whole Church was distressed, although some did not sympathize. If any accusative be understood after ἐπιβαρῶ, it is the offender, who is not mentioned out of delicacy. Comp. the classical ἵνα μηδὲν φορτικὸν λέγω.

6. **ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη.** Not, 'This is a sufficient punishment for such a one,' but **This punishment is for such a one a**

sufficient thing; it satisfies the requirements. Perhaps ἱκανόν is here *verbum forense* (Bengel), used in the sense of legal satisfaction. Legal words are rather frequent in this letter; ἀπολογία, πρᾶγμα (vii. 11), ἀδικέω (vii. 12), ἐκδικέω (x. 6), ἀρραβών (i. 22, v. 5), κυρόω (*v.* 8). With the substantive use of the neuter, when a feminine noun follows, comp. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς (Mt. vi. 34): ἀρεστὸν τοῖς Ἰουδαίοις ἡ ἐπιχείρησις αὐτοῦ (Acts xii. 3 D). Blass § 31. 2. S. Paul's readers would know who was meant by ὁ τοιοῦτος, as they did in the case of the incestuous man (1 Cor. v. 5); and they would also know what the punishment in this case had been. It is clear from this verse that in some way he had been treated as a guilty person. In the N.T. we have various words for punishment; κόλασις (Mt. xxv. 46; 1 Jn iv. 18), τιμωρία (Heb. x. 29), ἐκδίκησις (1 Pet. ii. 14), δίκη (2 Thes. i. 9; Jude 7). Nowhere else in the N.T. does ἐπιτιμία occur, and in the LXX. only in Wisd. iii. 10. In classical Greek it commonly means 'citizenship,' the connecting link between this and 'penalty' being the idea of *assessment*. The citizen has the rights of which he is thought worthy, and the offender has the punishment of which he is thought worthy. Liddell and Scott quote *C. I. G.* 4957. 43 for 'penalty.' The use of ὁ τοιοῦτος here and 1 Cor. v. 5 is no evidence that the same offender is meant in both places: in xii. 2 S. Paul uses ὁ τοιοῦτος of himself. Comp. x. 11; Gal. vi. 1; and οἱ τοιοῦτοι xi. 13; 1 Cor. vii. 28; Rom. xvi. 18.

ἡ ὑπὸ τῶν πλειόνων. *Which was inflicted by* the majority (1 Cor. xv. 6, x. 5), rather than simply 'many' (A.V.). The A.V. has a similar inaccuracy iv. 15, ix. 2; Phil. i. 14: but Blass holds that in all these passages 'many' or 'several' may be right (§ 44. 4). At any rate the article must not be ignored (see on *v.* 16), and we must say, *by* the *many* (R.V.), which implies a division into many and few, majority and minority. This might mean that not all were present when sentence was pronounced. It more probably means that a minority dissented from the decision as to the penalty. But in which direction? Did they regard the punishment as insufficient, or as too severe? It is commonly assumed that this minority thought it too severe for one whom they did not regard as a serious offender: and it is thought that some of S. Paul's opponents may have openly sympathized with the censured man. But the context rather implies that the minority were devoted adherents of the Apostle, who protested against the penalty inflicted ὑπὸ τῶν πλειόνων as *inadequate*. S. Paul does not condemn or reproach this minority for abetting or condoning rebellion. He merely tells them that the ἐπιτιμία ἡ ὑπὸ τῶν πλειόνων

is *ἱκανόν*, and that *τοὐναντίον*, 'contrariwise,' they may forgive the offender. 'Contrariwise' implies that previously they had been unwilling to forgive him; not that they had previously wished him to be very leniently treated. See Kennedy, *Second and Third Corinthians*, pp. 100 ff.

7. **ὥστε τοὐναντίον [μᾶλλον] ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι.** There is no need to understand *δεῖν*: *so that on the contrary* you may *forgive and comfort him.* If *μᾶλλον* is genuine (see critical note), it indicates that feeling on the subject is still acute. For *χαρίσασθαι*, which implies *gracious* forgiveness, comp. xii. 13; Lk. vii. 42, 43: the aorist is timeless. With the thought comp. Gal. vi. 1.

μή πως. *Lest* by any means (1 Cor. ix. 27; Gal. ii. 2). The A.V. stumbles over this particle here, ix. 4, and xii. 20.

τῇ περισσοτέρᾳ λύπῃ καταποθῇ. The article must not be neglected: *be swallowed up by* his *overmuch sorrow.* It is useless to ask whether death, suicide, apostasy, or despair of salvation is meant. Probably nothing more definite is intended than that a continuation of punishment will do much more harm than good: *nihil enim periculosius quam ansam Satanae porrigere, ut peccatorem ad desperationem sollicitet* (Calvin). As Theodoret remarks, S. Paul here exhibits his fatherly tenderness and affection, *τὴν πατρικὴν φιλοστοργίαν γυμνοῖ.* With *καταποθῇ* comp. v. 4; 1 Cor. xv. 54. The verb is common in the LXX. to represent a Heb. word of similar meaning.

8. **κυρῶσαι εἰς αὐτὸν ἀγάπην.** To ratify *towards him* love, *i.e.* to make it valid and effective (Gal. iii. 15). The metaphor is so natural, especially in one so fond of legal phraseology as S. Paul, that we cannot infer from *κυρῶσαι* that a formal decree, restoring the offender to communion, is suggested. He leaves it to them to decide how affection is to be ratified. But it is affection and not punishment that is to be ratified: *ἀγάπη* comes as a kind of surprise at the end of the sentence. Comp. Gal. vi. 1.

9. **εἰς τοῦτο γὰρ καὶ ἔγραψα.** Here, as in *v.* 3, it is very unlikely that either 1 Corinthians or this letter is meant. It is the *second lost letter*, written between these two, to which *ἔγραψα* refers. This severe letter, carried by Titus, was a testing letter; and the point of the *γάρ* and the *καί* is: *For* it is *also* in harmony with my present request that you should forgive him, that I wrote in order to test you rather than to be severe on the offender. The *εἰς τοῦτο* anticipates *ἵνα γνῶ*, and its emphatic position makes it almost equivalent to '*simply* for this.' For **τὴν δοκιμήν** comp. viii. 2, ix. 13, xiii. 3; Rom. v. 4; Phil.

ii. 22. In translating, the A.V. has 'experience,' 'experiment,' 'trial,' and 'proof'; the R.V. has 'probation,' 'proving,' and 'proof.' See Mayor on Jas i. 3.

εἰ εἰς πάντα ὑπήκοοί ἐστε. The reading ᾗ, 'whereby,' agreeing with *δοκιμῇ*, although supported by only AB, 17, is worthy of consideration. The *εἰς πάντα* is the important point. It was not for them to decide how far they were to obey: their obedience must extend to (*εἰς*) all points. Here again we seem to have corroboration of the view that x.—xiii. is *part of the lost letter*. In x. 6 S. Paul says *ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή*. What is said here looks like a direct reference to this; and vii. 15, 16 may be another reference to x. 6. In the earlier severe letter he spoke of 'avenging disobedience.' In this later conciliatory letter there is no longer any such thought. See on *v.* 3 and on i. 23 for other facts of a similar kind. The three together make a strong case; and they lie within a very short section of the letter, i. 23—ii. 11.

10. ᾧ δέ τι χαρίζεσθε, κἀγώ. The *δέ* is ignored in the A.V. and most earlier English Versions. It may be a mere particle of transition; or may introduce a further reason why the Corinthians should ratify love towards the offender. 'You have proved your loyalty by your submission to discipline. *But*, if you now forgive, you may be sure that your forgiveness is confirmed by mine.' He is not exactly giving them a *carte blanche* to act as they please; he is expressing his approval of a public act of forgiveness. "We may observe (1) that S. Paul acts upon the report of the Corinthian Church properly authenticated by Titus, his representative there (ch. vii. 6—14), and (2) that he gives his official sanction to their act" (Lias). In almost all places *κἀγώ, κἀμοί, κἀμέ*, not *καὶ ἐγώ, καὶ ἐμοί, καὶ ἐμέ*, are found in the best MSS. Gregory, *Prolegomena*, p. 96.

καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι. *For* **also what I have forgiven, if I have forgiven** *anything*. As in *v.* 5, the *εἰ* intimates no doubt as to the fact; and here, as there, the perfect must be retained in English: *εἴ τις λελύπηκεν* and *εἴ τι κεχάρισμαι* are parallel. The translation, 'what I have *been* forgiven, if I have *been* forgiven anything' does not fit the context. Note the *καί*: S. Paul confirms what he has said by a further consideration. The order of the words emphasizes *ἐγώ* as a fresh point. The meaning is, 'I entreat you to forgive him, and you may be sure that I shall do the same; indeed for your sakes *I* have forgiven him already.'

ἐν προσώπῳ Χριστοῦ. This is added to prevent a misapprehension of *δι' ὑμᾶς*. He acts, not out of weak affection, *merely* to please them,

but with a full sense of responsibility. But the exact meaning is uncertain. Either, *in the person of Christ*, acting as His vicegerent, *in persona Christi* (Vulgate), 'in Christ's stead' (Luther); or, *in the presence of Christ*, with Him as a witness (Prov. viii. 30), *in conspectu Christi* (Calvin). Comp. *σὺν τῇ δυνάμει τ. κυρίου ἡμῶν* Ἰησοῦ (1 Cor. v. 4). In three passages in this letter the meaning of *πρόσωπον* is doubtful (i. 11, ii. 10, iv. 6); in three it certainly means 'face' (iii. 7, 13, 18).

11. ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ. That we be not overreached by Satan. Comp. vii. 2, xii. 17, 18; 1 Thes. iv. 6. Here only is the verb used in the passive. The 'we' unites the interests of the Corinthians with his own. The evil one, whose personality is clearly marked, would defraud the Church, if he caused it to lose one of its members. Comp. 1 Pet. v. 8. Chrysostom explains the *πλεονεξία* somewhat strangely. That Satan should defeat us by means of our *sins* is natural enough: but that he should defeat us by means of our *penitence* is grasping at more than can be allowed to him. That Satan is mentioned here as well as in 1 Cor. v. 5 is no more evidence than the use of *ὁ τοιοῦτος* in both places that the offender in each case is the same. In every sinful act there must be *ὁ τοιοῦτος* and the work of Satan. Satan is mentioned very differently in the two passages.

οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. Comp. *τὰς μεθοδείας τοῦ διαβόλου* (Eph. vi. 11). *Νόημα* is almost peculiar to this Epistle; iii. 14, iv. 4, x. 5, xi. 3; Phil. iv. 7. It is not found in the O.T. and is rare in the Apocrypha. Note the paronomasia in *νοήματα ἀγνοοῦμεν*, and comp. i. 13, iii. 2, iv. 8, 15, vi. 10, vii. 10, x. 5, 6, 12.

12—17. The passage about the great offender (*vv.* 5—11) follows quite naturally after *v.* 4, the connecting thought being *λύπη*. But it is somewhat of a digression, from which the Apostle now returns. We might go direct from *v.* 4 (or even from i. 11) to *v.* 12, without any break in the sequence.

12. Ἐλθὼν δὲ εἰς τὴν Τρῳάδα. Now *when I came to Troas.* 'Furthermore' (A.V.) is quite wrong. Having got the charge of levity and the case of the grievous offender out of the way, he returns to the affliction which was so near killing him in Asia. His anxiety about the mission of Titus, and about the effect of the letter which Titus took with him to Corinth, was so intense, that, although he found an excellent opening for preaching in Troas, he could not remain there to wait for Titus, but went on to Macedonia, in order to

meet him all the sooner. Troas would be on his way to Corinth, if he went by land through Macedonia from Ephesus.

εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ. For *the gospel of* the *Christ, i.e.* to promote the spread of it.

θύρας μοι ἀνεῳγμένης ἐν κυρίῳ. *When a door* stood open *to me* in *the Lord.* Comp. 1 Cor. xvi. 9 and Col. iv. 3, where the same metaphor is used, and 1 Thes. i. 9 and ii. 1, where εἴσοδος is used in the same sense, viz. an *opening* for preaching the Gospel. But see Lightfoot on 1 Thes. i. 9; also Ramsay in Hastings' *DB.* iv. p. 814. In Acts xiv. 27 the 'door' is opened, not to the preachers, but to the hearers. The ἐν κυρίῳ gives the sphere in which the opportunity was offered: not for teaching of any kind, but for preaching Christ.

13. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου. Literally, I have not got relief for *my spirit.* As in i. 9, the perfect shows how vividly he recalls the feelings of that trying time. No one English word will represent ἄνεσις in all the places where it occurs; vii. 5, viii. 13; 2 Thes. i. 7; Acts xxiv. 23. Relaxation after tension, or after close confinement, is the main idea; and τῷ πν. μου is dat. comm.

τῷ μὴ εὑρεῖν με. *Because I found not*: dative of cause. Winer, 413. D reads ἐν τῷ μή. Apparently they had agreed to meet in Troas; and there the "sense of loneliness" (Lightfoot on 1 Cor. ii. 3) and anxiety about Corinth overwhelmed S. Paul. By τὸν ἀδελφόν μου he probably means 'my beloved fellow-worker,' not merely 'my fellow-Christian.' Theodoret suggests that his having no fellow-worker was one main reason for going. He felt that he could do nothing single-handed, *συνεργὸν τῆς ἐπιμελείας οὐκ ἔχων.*

ἀποταξάμενος αὐτοῖς. The disciples in Troas no doubt begged him to remain and use the 'opened door.' But the distracting anxiety about the effect of his severe letter prevented all satisfactory work, and therefore he 'set himself apart from them,' *bade them farewell, and went forth to M.* In N.T. ἀποτάσσω occurs only in the middle; Acts xviii. 18, 21; Lk. ix. 61, xiv. 33; Mk vi. 46. The more classical phrase would be ἀσπάζεσθαί τινα. In ecclesiastical Greek ἀπόταξις, ἀποταξία, ἀποταγή are used of renunciation of the world; see Suicer, ἀποτάσσομαι. As in Acts xvi. 10, xx. 1, ἐξῆλθον is used of leaving Asia for Europe; but it need mean no more than exit from the place. The crisis at Corinth was more urgent than the opportunity in Troas. Delay might be disastrous: so he goes.

14. Τῷ δὲ θεῷ χάρις. This abrupt transition graphically, though unintentionally, reproduces the sudden revulsion of feeling caused by

the news which Titus brought from Corinth. At the mere mention of Macedonia, the memory of what he experienced there carries him away. The journey, the search, the meeting, the report brought by his emissary are all passed over, and he bursts out into thanksgiving for God's great mercies to him and to the cause. Note the emphatic position of *τῷ θεῷ* here, as in 1 Cor. xv. 57. He commonly writes *χάρις τῷ θεῷ* (viii. 16, ix. 15; Rom. vi. 17, vii. 25: comp. 1 Tim. i. 3). The outburst of thanksgiving makes him forget the story of the return of Titus. We might have guessed it; but he tells it vii. 6, 7: *interjacet nobilissima digressio* (Bengel). It is surprising that anyone should attribute this sudden outpouring of praise to the success in Troas, or to that in Macedonia (of which there is here no hint), or to God's blessings generally. Along with the signal mercy granted to him in the crisis of Titus' mission to Corinth S. Paul thinks of the constant blessings which he enjoys; but it is the remembrance of that unspeakable relief from a sickening anxiety which inspires this thanksgiving. The connexion with *v.* 13 is close, and the R.V. rightly makes *vv.* 12—17 one paragraph.

τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ. 'Which always causeth us to triumph' (A.V.) is almost certainly wrong. In Col. ii. 15, as in classical Greek, *θριαμβεύω* means 'I lead in triumph,' and is used of a conqueror in reference to the vanquished. No doubt some verbs of similar formation at times acquire a causative sense. Thus, *μαθητεύω*, 'I am a disciple' (Mt. xxvii. 57, where the differences of reading illustrate both uses), also means 'I make a disciple of' (Mt. xxviii. 19; Acts xiv. 21): and *βασιλεύω*, 'I am a king' (Lk. xix. 14, 27), sometimes means 'I make to be king' (Is. vii. 6). But that does not prove that *θριαμβεύω* ever has a causative sense, still less that it means 'cause to triumph' here. To say that 'causeth us to triumph' is the only rendering which makes sense here, is superficial criticism. It would be nearer the truth to say that the meaning which *θριαμβεύω* has in every other known passage gives a deeper sense than the rendering which at first sight seems to fit so well. But it is going too far on the other side to say that it must mean 'triumph *over*.' It need mean no more than 'lead in triumph'; and *which always* **leadeth us in triumph** (R.V.) is the safest rendering here. 'He leads us about here and there and displays us to all the world' is Theodoret's paraphrase: *τῇδε κἀκεῖσε περιάγει δήλους ἡμᾶς πᾶσιν ἀποφαίνων*. In Tatian, *Oratio ad Graecos* xxii., we have 'Cease *making a display* of other people's sayings and, like the jackdaw, decorating yourselves with plumage not your own': *παύσασθε λόγους ἀλλοτρίους θριαμβεύοντες*

καὶ, ὥσπερ ὁ κολοιὸς, οὐκ ἰδίοις ἐπικοσμούμενοι πτεροῖς. Suicer shows that Chrysostom uses θριαμβεύω and θριάμβευσις simply in the sense of display. Here, those who are led in triumph are so led, not to humiliate them, but to show them to the whole world as being the property and the glory of Him who leads them. In a Roman triumph the general's sons (Liv. XLV. 40), with his *legati* and *tribuni* (Cic. *In Pis.* XXV. 60; Appian, *Mith.* 117), rode behind his chariot. So God has made a pageant of the Apostle and his fellow-workers, as instruments of His glory. We may go farther, and say that, before exhibiting them as His, He had taken them captive, as was true, in a very marked way, of S. Paul; or that He had triumphed over them by showing that all their anxiety, which they ought to have cast upon Him (1 Pet. v. 7), was needless. But the idea of display is all that is required (comp. 1 Cor. iv. 9), and it fits on very well to φανεροῦντι, which follows. The success of his letter to Corinth and of the mission of Titus was a conspicuous example of God's showing to the world that the Apostle and his colleagues were His ministers working for His glory. The addition of ἐν τῷ χριστῷ, like ἐν κυρίῳ in *v.* 12, marks the sphere in which the display takes place. It is as being Christ's that they are God's (1 Cor. iii. 23). See Field, *Otium Norvic.* III. p. 111, *Notes on Translation of the N.T.* p. 181; but he denies the reference to a Roman triumph.

τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ. The idea of a triumphal procession continues, with the burning of incense which accompanied such things. The sweet odour *is* the knowledge (genitive of apposition) of God in Christ, diffused by the Apostles and their fellows in every part of the world. It is immaterial whether we interpret αὐτοῦ of God or of Christ. Verse 15 favours the latter: comp. iv. 6. God is revealed in Christ, who came in order to reveal Him; so that the meaning is the same, however we interpret αὐτοῦ. See Chase, *Chrysostom*, p. 184.

δι' ἡμῶν. Through *us* (R.V.). As in i. 19, 20, διά indicates that they are only instruments. Throughout the passage everything is attributed to God. It is to Him that thanks are due. It is He too who, not makes *us* to triumph, but displays us in *His* triumph, as instruments which *He* owns and uses in diffusing the fragrant knowledge of Himself in His Son. Note the πάντοτε, 'at every time,' at the beginning, and the ἐν παντὶ τόπῳ, 'in every place,' at the end, of this description of God's work.

15. ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ. The ὅτι explains δι' ἡμῶν. Those who diffuse the fragrant knowledge are now themselves spoken of as being to God (dat. comm.) a sweet odour (Dan. ii. 46 Theodot.) of

Christ. The emphasis is on Χριστοῦ: *For* it is of Christ *that we are a sweet odour to God.* To God they are always this; but among men there is a difference, not because the knowledge of Christ varies in sweetness and salubrity, but because some men are ready to welcome it and some not. These two classes are distinguished as τοῖς σῳζομένοις, *those that are* being saved, or are in the way of salvation (Lk. xiii. 23; Acts ii. 47; 1 Cor. i. 18), and τοῖς ἀπολλυμένοις, *those that are* perishing, or are in the way of perdition (iv. 3; 1 Cor. i. 18; 2 Thes. ii. 10). The use of εὐωδία does not prove that the idea of sacrifice is here introduced: the burning of spices in triumphal processions sufficiently explains the metaphor. The sacrificial expression is ὀσμὴ εὐωδίας (Gen. viii. 21; Exod. xxix. 18, 25, 41; about 40 times in the Pentateuch). Contrast Eph. v. 2 and Phil. iv. 18, where S. Paul not only says ὀσμὴν εὐωδίας, but adds θυσίαν, thus placing the sacrificial meaning beyond a doubt. See Hatch, *Biblical Greek*, p. 13.

16. οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν. Note the chiasmus: the clauses balance what precedes in the reverse order. Comp. iv. 3, vi. 8, ix. 6, xiii. 3. A *savour* from *death unto death*...a *savour* from *life unto life.* Inaccuracy about the *definite article* is a common defect in the A.V. Sometimes, as here ('*the* savour'), it is inserted where there is no article in the Greek (iii. 3, 15, vi. 2, xi. 13, 15; Lk. vi. 16; Jn iv. 27; Acts viii. 5); very often it is ignored where it is in the Greek (ii. 6, xii. 13; 1 Cor. ix. 5; Phil. i. 14; Rom. v. 15—19; Col. i. 19; Heb. xi. 10; Rev. vii. 13, 14, &c.); sometimes it is mistranslated 'that' or 'this' (iii. 17, vii. 11; Jn i. 21, 25, vi. 14, 48, 69; Acts ix. 2, xix. 9, 23, xxiv. 22). The ἐκ in both places is to be retained: see critical note. It has probably been omitted because of the difficulty of seeing how Χριστοῦ εὐωδία can proceed ἐκ θανάτου. The meaning seems to be this. The two kinds of recipients are in an incomplete condition, the one tending to salvation, the other to perdition. The sweet savour of Christ comes to both, and it confirms each class in its original tendency. In the one case there is a progress from death potential to death realized, in the other a progress from life potential to life realized. The coming of Christ, whether in person or in the preaching of the Gospel, involves a κρίσις, a sundering of those who are ready for Him from those who are not (Jn i. 5, iii. 19, ix. 39, xviii. 37; Lk. ii. 34; 1 Pet. ii. 7). For ἐκ...εἰς comp. Rom. i. 17; Ps. lxxxiii. (lxxxiv.) 8.

καὶ πρὸς ταῦτα τίς ἱκανός; *And for these things* (first with emphasis) *who is sufficient?* Comp. οὗτος δὲ τί; (Jn xxi. 21). For

the *καί* see on *v.* 2. With dramatic suddenness S. Paul presses on his readers the tremendous responsibility of having to carry a message with this double power, which to some of those who hear it may result in death. The question is preparatory to an inquiry into the office and character of an Apostle as a vindication of his own conduct. See iii. 4—6 for the answer. Is *quis tam* (Vulg.) a corruption of *quisnam*?

17. οὐ γάρ ἐσμεν ὡς οἱ πολλοί. The answer to the question is lost in the contrast between the Apostle and the other teachers: but the answer which is implied is that '*we* are sufficient'; *for we are not as* the *many*. The article is again ignored in the A.V., as in *v.* 6. But, unless the Apostle is here comparing the Judaizing teachers with himself, Silvanus, and Timothy, *οἱ πολλοί* can hardly have its common meaning of 'the majority.' Even in his most desponding moods S. Paul would scarcely say that in the Church at large false teachers were 'the majority.' But *οἱ πολλοί* may mean a definite group which is large, 'the many' who are well known, as in Polycarp 2, 7. In any case it retains the tone of contempt with which *οἱ πολλοί* are often mentioned.

καπηλεύοντες τὸν λόγον τοῦ θεοῦ. Corrupting *the word of God.* The participle goes with *ἐσμέν*: 'such is not our manner of teaching.' But 'corrupt' is an inadequate rendering of *καπηλεύω*, which means 'corrupt *for sordid gain*.' Their corrupting or falsifying of the word is spoken of as *δολοῦντες* (iv. 2): and the Vulgate has *adulterantes* in both places. Erasmus suggested *cauponati*; and this is used by Cassiodorus; *quod verbum veritatis videantur esse cauponati* (*Hist. Eccl.* iv. 24). A *κάπηλος* is one who sells by retail, a huckster, especially a retailer of wine; and hence one who makes gain by petty traffic, with or without the additional notion of cheating by adulteration or otherwise: comp. *οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι* (Is. i. 22). In the only other passage in the LXX. in which *κάπηλος* occurs, 'An huckster shall not be judged free from sin' (Ecclus xxvi. 29), there is the same idea of cheating. Here *καπηλεύοντες* means 'adulterating for the sake of pitiful gain.'

ἀλλ' ὡς ἐξ εἰλικρινίας, ἀλλ' ὡς ἐκ θεοῦ. 'Sincerity (i. 12) is in our hearts; nay more, God is in our hearts; and therefore what comes from sincerity comes from Him.' The second *ἀλλά* marks a climax: in vii. 11 and 1 Cor. vi. 11 we have a series. Both sources (*ἐκ*) of the Apostle's teaching are in marked contrast to *καπηλεύοντες*.

κατέναντι θεοῦ. This consciousness of the Divine presence (xii. 19; Rom. iv. 17) is a guarantee for sincerity. See critical note. Neither *κατέναντι* (xii. 19; Rom. iv. 17, &c.) nor *κατενώπιον* (Eph. i. 4; Col.

i. 22; Jude 24) are found in classical authors: both occur several times in the LXX.

ἐν Χριστῷ. As being His members and ministers. In Him our teaching lives and moves. Comp. v. 17; Rom. xvi. 10.

CHAPTER III.

1. **ἢ μή** (ℵBCDFG, Vulg. Syrr.) rather than *εἰ μή* (AKL𝔓, Arm., Chrys.); and **ὥς τινες** (ℵBCD³FGKLP) rather than *ὥσπερ τινές* (AD¹ and some cursives); and **ἐξ ὑμῶν** without addition (ℵABC, Copt. Arm. Aeth.) rather than with *συστατικῶν* (DFGKLP, Syrr. Goth.).

3. **καρδίαις** (ℵABCDGLP) rather than *καρδίας* (FK, Vulg. Copt. Arm. Syr-Pesh., Iren-Lat. Orig. Chrys.). Westcott and Hort suspect that the second *πλαξίν* is a primitive clerical error.

5. **ἀφ' ἑαυτῶν** before *ἱκανοί ἐσμεν* (ℵBC, Copt. Arm.) rather than after *λογίσασθαί τι* (ADFGP) or after *ἱκανοί ἐσμεν* (KL); and **λογίσασθαι** (ℵABKL) rather than *λογίζεσθαι* (CDFG); and **ἐξ αὐτῶν** (BFG) rather than *ἐξ ἑαυτῶν* (ℵACD).

7. **γράμμασιν** (ℵACD²D³KLP, Vulg. Copt. Goth.) rather than *γράμματι* (BDG, Arm.); and **λίθοις** (ℵABC) rather than *ἐν λίθοις* (ℵ³KL, Vulg. Arm.).

9. **ἡ διακονία** (BD²KLP, f Copt. Goth., Chrys.) rather than *τῇ διακονίᾳ* (ℵACDFG, d am Syrr. Aeth), but doubtfully; and **δόξῃ** (ℵABC) rather than *ἐν δόξῃ* (ℵ³DFGKLP, Vulg. Arm.). The *ἐν* may come from *v.* 11.

13. **αὐτοῦ** (ABCFGLP) rather than *ἑαυτοῦ* (ℵDK).

15. **ἡνίκα ἂν ἀναγινώσκηται** (ℵABC) rather than *ἡνίκα ἀναγινώσκεται* (FGKL) or *ἡνίκα ἀναγινώσκηται* (DP). The *ἄν* was lost in *ἀναγιν.*

17. **Κυρίου, ἐλευθερία** (ℵABCD) rather than *Κυρίου, ἐκεῖ ἐλευθερία* (ℵ³D²D³FGKLP, Arm. Aeth.). Hort suspects that the original reading was *κύριον, ἐλευθερία.*

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iii. 1—vi. 10. VINDICATION IN DETAIL OF HIS APOSTOLIC OFFICE, OF HIMSELF AS AN APOSTLE, AND OF THE GOSPEL WHICH HE PREACHES.

1—6. These opening verses deal with a difficulty which had been growing at Corinth. He was so often obliged to speak of himself and his authority, that he laid himself open to the sneering reminder that

"self-praise is no recommendation." The outburst of praise in ii. 14—17 is likely to provoke this sneer once more. So, before going on with his Apologia, he turns aside to deal with this. 'Do not think that I am writing a testimonial for myself. I have no need of anything of the kind. You are my testimonial. Any ability which Apostles may have is not their own, but comes from God.'

1. **Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;** **Are we beginning** *again to commend ourselves?* This looks like a reference to a charge which had been brought against him. Such passages as 1 Cor. ii. 16, iii. 10, ix. 1—5, 20—27, xiv. 18, xv. 10 might easily lead to such accusations. And if x.—xiii. is *part of the second lost letter*, the *πάλιν* here is still more intelligible, for there is plenty of self-commendation in those four chapters. See on i. 23, ii. 4, 9. For *συνιστάνειν* in the sense of 'commend,' which is specially common in this letter (iv. 2, v. 12, vi. 4, 11, 12, 18), comp. Rom. xvi. 1. Its other N.T. meaning is 'establish by argument, prove by evidence' (vii. 11; Rom. v. 8; Gal. ii. 18). The notion of 'bringing together,' in the one case persons, in the other things, connects the two uses, which Hesychius marks as *ἐπαινεῖν* and *βεβαιοῦν*.

ἢ μὴ χρῄζομεν ὥς τινες. See critical note. The 'others' of the A.V. has no authority. The *μή* of course implies a negative reply. Elsewhere S. Paul speaks of his opponents as *τινές* (1 Cor. iv. 18, xv. 12; Gal. i. 7). Here they are the *οἱ πολλοί* of ii. 17, who had brought commendatory letters from some congregation or other, and had tried to discredit the Apostle, because he had nothing of the kind. Comp. the commendation of Titus and his companion (viii. 22—24), of Timothy (1 Cor. xvi. 10, 11), of Judas and Silas (Acts xv. 25—27), of Apollos (Acts xviii. 27), and of Demetrius (2 Jn 12). The Epistle to Philemon is a *συστατικὴ ἐπιστολή*. For examples of such letters in the early Church see Suicer. They were very necessary as a guarantee that the visitor (1) might safely be entertained as a guest, (2) might rightly be admitted to communion. See Paley, *Horae Paulinae* iv. 10. The **ἐξ ὑμῶν** implies that the Judaizers got the Corinthians to give them commendatory letters.

2. **ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ.** The metaphor is loosely used. The Corinthians are themselves a letter; the letter is written on the Apostle's heart; it is also written on their hearts. There are two main points. 1. 'We have got something better than ordinary letters; we have got yourselves, and the affectionate ties which bind us to you can be discerned by all the world.' 2. 'The testimony is

not traced with ink on a perishable surface; it is written in living characters by the Spirit on imperishable souls.' See Deissmann, *Bible Studies*, p. 59. In Polycarp (11) there is a clear reference to this.

ἐν ταῖς καρδίαις ἡμῶν. It is probable that in saying 'hearts,' not 'heart' (comp. iv. 6, vii. 3), the Apostle includes others with himself. Contrast *ἡ καρδία ἡμῶν πεπλάτυνται* (vi. 11), and see Lightfoot on 1 Thes. ii. 4 as against Conybeare and Howson II. pp. 95, 419. The Corinthians are his (and Timothy's) *συστατικὴ ἐπιστολή*, because his message has found a place in their hearts (iii. 6), and because they had given him too a place in their affections (1 Cor. iv. 15).

γινωσκομένη καὶ ἀναγινωσκομένη. Another play upon words: see on i. 13. The translation 'read' is here so entirely appropriate, that to render *ἀναγινωσκομένη* 'acknowledged, recognized, admitted' is not allowable: see *v.* 15, where 'read' must be the meaning. *All men*, including the Corinthians themselves, could see the ties which bound S. Paul to them. Comp. vi. 11, vii. 3; Phil. i. 7. *ἐπιστολὴν ἔμψυχον ἔχομεν τὰ καθ' ἡμᾶς συνιστῶσαν ὑμῖν, τὴν πίστιν τὴν ὑμετέραν, τὴν πανταχοῦ γῆς καὶ θαλάττης ᾀδομένην* (Theodoret).

3. φανερούμενοι. Nothing need be inserted: *being made manifest that ye are* an *epistle of Christ.* No article: see on ii. 16. The participles are in logical order; first *known* as being there, then *read* by all, then *made manifest* as an epistle of Christ. He means that Christ is the real giver of the commendatory letter, for it is He who sends the Apostle and his colleagues and gives them success. In these chapters *φανερόω* is frequent; iv. 10, 11, v. 10, 11, vii. 12.

διακονηθεῖσα ὑφ' ἡμῶν. Is the *διακονία* that of the amanuensis (Rom. xvi. 22), or that of the bearer (Acts xv. 30; 1 Pet. v. 12 probably)? The latter best accords with the idea of dissemination (*ὑπὸ πάντων ἀνθρώπων*, *v.* 2): wherever S. Paul went he spoke of his Corinthian friends (ix. 2, 3).

οὐ μέλανι...οὐκ ἐν πλαξίν. We might have expected *ἐν μεμβράναις* (2 Tim. iv. 13) or *ἐν χάρτῃ* (2 Jn 12): but the proverbial opposition between 'hearts of flesh' and 'hearts of stone' (Ezek. xi. 19, xxxvi. 26; Jer. xxxi. 33) comes into his mind, together with the thought of God's writing His law—formerly on tables of stone, now on tables which are hearts of flesh. We may sum the whole up thus: 'What Christ by the Spirit of God has written on your hearts is written on our hearts as a commendation to all men.' The Apostle ever "wore his heart on his sleeve." These two verses (2, 3) should be compared with iv. 12—15, v. 13, vi. 11, 12. In all four places we see S. Paul's great

love for his converts breaking through the subject in hand and coming to the surface. Note the difference between the dative without *ἐν* and with *ἐν*, **μέλανι** and **ἐν πλαξίν**; and also between **σαρκίναις**, balancing **λιθίναις**, both of which refer to *material*, and *σαρκικαῖς* (i. 12, x. 4), which would refer to *quality*. If we read **καρδίαις**, not *καρδίας* (see critical note), the dative is in apposition with *πλαξίν*: *not on tables of stone, but on tables*, (which are) *hearts of flesh*. For 'ink' and 'tables' see *atramentum* and *tabulae* in *Dict. of Antiquities*. The connexion with what follows seems to be close: yet WH. begin a fresh paragraph with *v.* 4.

4. **Πεποίθησιν δὲ τοιαύτην ἔχομεν.** *And* **confidence** *of this kind we have through Christ to God-ward* (see on i. 15). 'We did not get it through our ability in reference to our own work.' The confidence (first with emphasis) is that which is indicated in *vv.* 1—3,—the sure testimony which the faith of the Corinthians afforded to the validity of S. Paul's Apostleship; and the confidence is felt even when the Apostle puts himself in the presence of God.

5. **οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν.** I do not mean *that* (i. 24) *we are sufficient* (ii. 27) to account anything proceeding from *ourselves* as coming out *of ourselves* (*i.e.* being really originated by us); *but our sufficiency comes* from *God*. Whatever qualification the Apostle has, it is not one of merit; it is wholly a gift from above; comp. iv. 7. The verse answers the question raised in ii. 17. The words may mean: *not that of ourselves we are sufficient to account anything as coming out of ourselves, &c.* But in neither case do we get any support for the doctrine that the natural man is incapable of good. Nowhere else in Biblical Greek is **ἱκανότης** found. In *ἡ ἱκανότης ἐκ τοῦ θεοῦ* there may be a reference to the Divine Name El Shaddai, which was sometimes understood as meaning 'The Sufficient'; and *ἱκανός* is found in this sense Ruth i. 20, 21; Job xxi. 15, xxxi. 2, xxxix. 32 [xl. 2]; Ezek. i. 24 (A). Comp. 1 Cor. iii. 6.

6. **ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους.** *Who also* made *us* sufficient as *ministers* (R.V.). The repetition, *ἱκανοί, ἱκανότης, ἱκάνωσεν*, must be preserved; also the aorist, which (as in Col. i. 12) points to the moment when the gift of competency was bestowed. For *διάκονος* comp. xi. 15; Eph. iii. 7; Col. i. 23, 25.

καινῆς διαθήκης. *Of* a *new* covenant (R.V.). The thought is suggested by *πλαξὶν λιθίναις*, and the phrase comes from Jer. xxxviii. [xxxi.] 31 (Heb. viii. 8). It is used of Christianity first in 1 Cor. xi. 25. The emphasis is on *καινῆς*, and perhaps for that reason the article

is omitted. But in Heb. ix. 15 *διαθήκης* precedes, and there also the article is omitted. Here, and in all other passages where *καινός* occurs, the meaning is 'fresh, not obsolete, not worn out.' In Heb. xii. 24 we have *διαθήκης νέας*, which means a covenant that is 'recent, not ancient.' Comp. '*new* wine into *fresh* wine-skins' (Mt. ix. 17; Lk. v. 38). *New* wine may or may not be better than old: *fresh* skins must be better than skins that are worn out. So here, *καινῆς* implies that the new covenant is better than the obsolete one (Heb. viii. 13). It is valid and effective, with plenty of time to run. See Trench, *Synonyms* § LX. On the rival translations of *διαθήκη*, 'covenant,' and 'testament,' see Westcott's detached note on Heb. ix. 16, pp. 298—302.

οὐ γράμματος ἀλλὰ πνεύματος. Jer. xxxi. 31—33 is still in his mind, with Ezek. xi. 19. The important word *καινῆς* gives an abrupt, but very natural turn to the argument. He has been urging the superiority of *his own claims* on their affection and obedience to those of his Judaizing opponents. He now points to the boundless superiority of the *dispensation of which he is a minister* to that which the Judaizers represent. Even if as an individual he had nothing to urge, the claim of the Gospel which he brought to them would be paramount, and that in three particulars. This dispensation of grace is *καινή, πνεύματος, ζωοποιεῖ*. 1. It is not obsolete, like the Jewish Law, but of full force. 2. It is not an external legal instrument, but an indwelling power. 3. It is not a judicial enactment, putting those who transgress it to death; its spirit gives life to all who accept it. The Law simply said, 'Thou shalt not,' and imposed a penalty for transgression. So far from giving any power to keep its enactments, by its prohibitions it provoked men to transgress (Rom. vii. 5—13, v. 20). The spirit of the Gospel is really the Spirit of God, entering the heart and making the recipient, not only able, but willing, to obey. Chrysostom has a fine passage in which he contrasts the Law and Grace under this third head. The Law finds a man gathering sticks on the Sabbath, and stones him. Grace finds thousands of robbers and murderers, illuminates them, and gives them life. The one turns a living man into a dead one: the other out of dead men makes living ones. Christ says, 'Come unto Me all ye who are heavy laden,' not 'and I will punish you,' but 'and I will give you rest.' Comp. the contrast in Jn i. 17.

It matters little whether we regard the genitives, *γράμματος* and *πνεύματος*, as characterizing *διακόνους* or *διαθήκης*: but *ἡ διακονία τοῦ πνεύματος* (*v.* 8) is in favour of the former. The Apostles are

ministers, not of a covenant that is literal and formal, but of one that is spiritual: therefore, as ministers, they are *not of letter, but of spirit.* It is perhaps safer not to insert the article in translation. For the characterizing genitive comp. Lk. iv. 24, xvi. 8, xviii. 6; Jas i. 25, ii. 4. Winer, p. 297; Blass, § 35. 5.

τὸ γὰρ γράμμα ἀποκτείνει. Eternal death, as the opposite of eternal life, is meant: that is the tendency of the letter. The prohibitions of the Law incite to sin which involves death. And, with regard to physical death, the Law gave no promise of resurrection. Origen was strangely mistaken in supposing that this passage supports his view that the literal interpretation of Scripture is harmful, and that, to be profitable, interpretation must be mystical and 'spiritual,' or at least moral. And, however true it may be that to keep insisting upon the letter becomes fatal to the spirit, that is not what is meant here. The point here is, that the Law is incomparably inferior to the Gospel.

The form *ἀποκτέννει*, which is believed to be Aeolic, is found here (ℵFGKP) for *ἀποκτείνει* (B), and is accepted by some editors here and Mt. x. 28; Mk xii. 5; Lk. xii. 4; Rev. vi. 11. WH. accept it Rev. vi. 11. None accept *ἀποκτενεῖ* (ACDL).

7—11. The inferiority of the Law to the Gospel is set forth in a detailed argument directed against the Judaizers: *ὅρα πῶς πάλιν ὑποτέμνεται τὸ φρόνημα τὸ Ἰουδαικόν* (Chrysostom).

7. ἐν γράμμασιν ἐντετυπωμένη λίθοις. Engraven in letters (see critical note) **on** *stones.* The thought of the *πλαξὶν λιθίναις* is still in his mind. The Ten Commandments are here put for the whole Mosaic Law.

ἐγενήθη ἐν δόξῃ. Came with glory (R.V.), was inaugurated in glory. Comp. *κἀγὼ ἐν ἀσθενείᾳ ἐγενόμην* (1 Cor. ii. 3).

ὥστε μὴ δύνασθαι ἀτενίσαι. The glory of that dispensation was so great that even its manifestation on the face of the lawgiver was overpowering to those who received it. At this point the reference to Exod. xxxiv. 29—35 begins. For **τοὺς υἱοὺς Ἰσραήλ**, the regular phrase in the LXX., comp. Rom. ix. 27; Heb. xi. 22; Rev. ii. 14.

τὴν καταργουμένην. *Which was* **being** *done away.* Comp. 1 Cor. xiii. 8, 10; Gal. v. 11. The point is, that, however dazzling, it was only temporary and very transitory. This is an emphatic afterthought, which is taken up again *v.* 11.

8. πῶς οὐχὶ μᾶλλον...ἔσται ἐν δόξῃ. *How shall not* (Rom. viii. 32) **rather** (1 Cor. xii. 22) *the ministration of the spirit be* **with glory.** The change from ἐγενήθη to ἔσται marks the difference between the glory imparted to the Law, which was short and is past, and the innate glory of the Gospel, which will be permanent.

9. The Apostle justifies (γάρ) what has just been said by showing that the same contrast holds good if we compare the two from an earlier standpoint. The Law is a διακονία τοῦ θανάτου, because it is a διακονία τῆς κατακρίσεως, and condemnation leads to death. The Gospel is a διακονία τοῦ πνεύματος τοῦ ζωοποιοῦντος, because it is a διακονία τῆς δικαιοσύνης, and righteousness leads to spiritual life; for 'the spirit is life because of righteousness' (Rom. viii. 10). **In a very much higher degree** *the ministration of righteousness* **is superabundant** *in glory.* The righteousness is that which comes through faith in Christ (Rom. i. 16, 17, iii. 22). Note that he says τῆς δικαιοσύνης, not τ. δικαιώσεως, which would be the proper antithesis to τ. κατακρίσεως. The Gospel gives not merely acquittal but positive righteousness. In the sense of 'abound *in*' περισσεύω is commonly followed by ἐν (viii. 7; Eph. i. 8; Col. ii. 7, &c.); but in 1 Thes. iii. 12 and Acts xvi. 5, as here, there is no preposition.

The reading τῇ διακονίᾳ (see critical note) gives: *For if the ministration of condemnation* **has** *glory.* But this looks like a correction to what seemed to be more accurate.

10. He again justifies (γάρ) what has just been said, adding καί to mark a new point. The Gospel's superabundance in glory is shown by the fact that it absolutely eclipsed the Law. *For* **indeed** *that which* **hath been** *made glorious hath* **even not been made glorious** (hath even been deprived of glory) *in this respect, by reason of the glory that* **exceedeth.** In marking the change from περισσεύω (*v.* 9) to ὑπερβάλλω (*v.* 10) we must make the latter harmonize with ix. 4; Eph. i. 19, ii. 7, where the R.V. has 'exceed,' while it has 'surpass' here. Take ἐν τούτῳ τῷ μέρει (comp. ix. 3 and see Lightfoot on Col. ii. 16) with οὐ δεδόξασται: the Law has been deprived of its imparted glory in this respect, that something which quite outshines it has appeared. Stars cease to shine when the sun **is risen.**

11. He continues the justification (γάρ) of what has been said. *For if that which* **is being** *done away* (*v.* 7) *was* **through glory,** *much more that which* **abideth** (Rom. ix. 11) *is in glory.* The fading of the glory from the face of Moses indicated that the ministration which he

instituted was not to last. To the old dispensation glory was a phase, *through* which it passed; to the new it is a sphere *in* which it abides (ix. 9; 1 Cor. xiii. 13; Jn xv. 4).

12—18. This overwhelming superiority of the Gospel inspires its ministers with great boldness. An Apostle has no need to veil the glory which he has received, for there is no fear of its being seen to fade away. In *vv.* 1—6 S. Paul spoke of his *confidence* (*v.* 4). Here he speaks of his *hope*, the hope of that superabundant glory which in *v.* 8 is spoken of as future. The glory is already present, but its continuance and its development unto perfection are a field for hope.

12. παρρησίᾳ. **Boldness** *of speech* (Eph. vi. 19; Phil. i. 20). Freedom from *fear*, especially in reference to *speech*, is the radical meaning of the word. Then it easily passes to freedom from *reserve*, and is transferred from speech to *action* (Jn vii. 4, xi. 54). See on vii. 4: χρώμεθα as in i. 17. He is hinting at the silences of the O.T.; *e.g.* as to resurrection and eternal life.

13. καὶ οὐ καθάπερ Μ. ἐτίθει κάλυμμα. *And not, as M. used to put a veil over his face*, do we act. The suppression of what corresponds to καθάπερ, ὥσπερ, ὡς, and the like, is natural and not rare; comp. Mt. xxv. 14; Mk xiii. 34. Excepting Heb. iv. 2, the Attic καθάπερ is found in the N.T. in S. Paul only (*v.* 18, i. 14, viii. 11; elsewhere twelve times). Moses did not enjoy the freedom from fear and reserve which is given so abundantly to Christ's ministers. Christ Himself had used reserve, not only in teaching the multitude, but in training the Twelve (Jn xvi. 12). The change came at Pentecost. 'We need not hide the full magnificence of our message, lest the future should prove it false: it will stand the test of time, and will not fade away.'

πρὸς τὸ μὴ ἀτενίσαι. *That they* **should** *not look steadfastly upon.* Comp. 1 Thes. ii. 9. In *v.* 7 '*could* not' is right. The A.V. has 'could' in both places, 'behold' in one, and 'look' in the other. In both we have 'the *sons* of Israel,' τοὺς υἱοὺς Ἰσραήλ, as commonly in the LXX. The two verses differ, but are not inconsistent. In *v.* 7 the glory was such that the Israelites *could not fix their gaze* (Lk. xxii. 56) *on Moses' face.* In *v.* 13 he used to put a veil on his face *to prevent them from fixing their gaze on the end of that which was being done away.* Neither of these statements agrees with the A.V. of Exod. xxxiv. 29 ff., which implies that he veiled his face *to overcome their fear of him.* The R.V., agreeing with both the Hebrew and the LXX.,

shows that he overcame their fear by exhorting them to come to him, that he talked to them *un*veiled, and that, *when he had finished speaking with them, he put a veil on his face*, until he returned to the presence of the Lord. There he was unveiled, and he remained so on coming out, so long as he was addressing the people as God's emissary. Then he put the veil on again, until he went back to commune with Jehovah. This agrees with what we have here (*v.* 13). He veiled himself *that the people might not gaze upon the end of that which was passing away*, viz. the fading glory. They saw him only when the reflexion of the Divine splendour was fresh upon him. S. Paul makes the transitoriness of this reflexion a symbol of the transitory character of the Law; but of course he does not mean that either the Israelites or Moses so understood it. With this symbolizing comp. 1 Cor. x. 2—4 and Gal. iv. 21—26. He considers the Jews of his own day as quite alien from the Christian Church. They have been cut off from their own olive tree (Rom. xi. 24). This passage should be compared with Rom. ix.—xi., where see Sanday and Headlam.

14. ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. *But their minds were blinded.* This suits those whose power of perception is covered with a veil, whose 'minds the god of this world has blinded' (iv. 4). The R.V. here substitutes 'hardened' for 'blinded,' in accordance with the original meaning of *πῶρος* and *πωρόω*. But 'blinded' is perhaps closer to the later meanings. To speak of 'minds' or 'thoughts' being 'hardened' is a curious expression. Comp. Rom. xi. 7, 25; Eph. iv. 18. For *νοήματα* see on ii. 11. By the *πώρωσις* of these is meant moral obtuseness, not wilful obstinacy. Their understandings lost their sensibility towards spiritual truths. In order to distinguish *πωρόω* from *τυφλόω* (iv. 4) 'dulled' might be used here. The *ἀλλά* refers to *v.* 13. They were not allowed to see the fading of the glory, which might have taught them that their dispensation was to pass away; *but*, on the contrary, their perceptions were paralysed, and to this day cannot grasp the situation. See a valuable note on this and kindred passages in the *Journal of Theological Studies*, Oct. 1901, pp. 81 ff. Lightfoot (on 2 Thes. ii. 8) points out that S. Paul sometimes uses *καταργεῖν* in opposition to 'light' as if with a sense of 'darkening,' 'eclipsing'; 1 Cor. ii. 7; 2 Tim. i. 10. The use of it here (*vv.* 7, 14) confirms the meaning 'blinded' for *ἐπωρώθη*.

ἄχρι γὰρ τῆς σήμερον ἡμέρας. This is to justify so strong an expression as *ἐπωρώθη*. It can have been nothing less than *πώρωσις*, *for* it has lasted so long. See Chrysostom.

ἐπὶ τῇ ἀναγνώσει τῆς π. δ. This takes us to the public reading in the synagogue (*τὴν ἀνάγνωσιν τοῦ νόμου*, Acts xiii. 15); and the synagogue, as in Acts, is the centre of unbelief.

τῆς παλαιᾶς διαθήκης. "Nothing more strongly expresses the Apostle's conviction of the extinction of the Jewish system than this expression of the 'Old Covenant,' applied to the Jewish Scriptures within thirty years after the Crucifixion" (Stanley). See Westcott on Heb. viii. 13. The direct opposite of *καινός* is *ἀρχαῖος*, as is shown v. 17. But *παλαιός*, as meaning what has existed for a long time, may be opposed to either *νέος* (Mt. ix. 17; Mk ii. 22) or *καινός* (Lk. v. 36). 'The same veil' is not understood literally. It is *the symbolical meaning* which is the same in both cases, viz. the inability to see the vanishing of the glory of the Law.

μὴ ἀνακαλυπτόμενον. The construction and translation of these words is doubtful. They may refer to *τὸ κάλυμμα* which precedes; or they may be taken absolutely and refer to what follows. Either, *at the reading of the old covenant the same veil* **abideth without being lifted, because** *it is done away in Christ*; or, *at the reading of the old covenant the same veil* **abideth, the revelation not being made that** *it is done away in Christ* (Chrysostom). In the first rendering it is *the veil* that is done away in Christ; and this has two difficulties: (1) that it does not fit the context, for the veil abides unlifted, not because it is done away in Christ, but because of the *πώρωσις* of their hearts: (2) that throughout the passage (*vv.* 7, 11, 13, 14) it is the glory of the Law which *καταργεῖται*. When S. Paul speaks of the veil being removed, he says *περιαιρεῖται* (*v.* 16). Therefore the second rendering is preferable, according to which it is the Law which *ἐν Χριστῷ καταργεῖται*. This absolute use of a participle or adjective is found elsewhere: comp. *καθαρίζον πάντα τὰ βρώματα* (Rec. of Mk vii. 19); *εἰς οὐδὲν χρήσιμον* (2 Tim. ii. 14). The A.V. spoils the repetition of 'done away' (comp. 1 Cor. xiii. 8) by substituting 'abolished' in *v.* 13. The R.V. does the like by substituting 'pass away' in *vv.* 7, 11; but it has 'done away' in the margin. There are many places in the N.T. in which it is doubtful whether *ὅτι* is 'that' or 'because' (i. 14; Lk. i. 45, vii. 16, 39, ix. 22, x. 21, xi. 38, xxii. 70; 1 Jn ii. 12—14, &c.).

15. ἀλλ' ἕως σήμερον ἡνίκα ἄν. See critical note. *But unto this day*, **whensoever** *Moses is read*, a *veil* (see on ii. 16) **lies** *upon their heart*. The ἀλλά marks the opposition to *μὴ ἀνακαλυπτόμενον*: *but*, so far from this revelation having been recognized by them, a veil is

over their heart. A revelation is the uncovering of a truth: they kept their powers of receiving truth covered. It is because κάλυμμα here has not the same meaning as before that he does not say τὸ κάλυμμα, which would have signified the veil of Moses concealing the vanishing of the glory. By κάλυμμα, 'a veil,' he means their insensibility to the truth, much the same as the πώρωσις. For ἕως with an adv. comp. Mt. xvii. 17, xviii. 21; ἕως ἄρτι is frequent; 1 Cor. iv. 13, viii. 7, xv. 6. Here only (*vv.* 15, 16) is ἡνίκα found in the N.T., but in the LXX. it is frequent.

16. ἡνίκα δὲ ἐάν. **But whensoever it** *shall turn to the Lord.* The nominative is ἡ καρδία αὐτῶν, or possibly τις: 'whensoever a man. The ἡνίκα here balances ἡνίκα in *v.* 15: whenever they hear the Law read, they fail to understand: whenever they turn to the Lord (Christ) the true meaning is revealed to them. He probably has Exod. xxxiv. 34 in his mind; but περιῃρεῖτο becomes περιαιρεῖται, 'he then and there removes.' The verb is used of taking away what envelopes or surrounds a thing: τὰ ἱμάτια, τὸν δακτύλιον, πᾶν τὸ στέαρ (Gen. xxxviii. 14, xli. 42; Lev. iv. 8), and hence τὰς ἁμαρτίας, τὰ ἀδικήματα (Heb. x. 11; Zech. iii. 15). As in Exod., the verb is probably middle, not passive; 'but whenever one turns, he *ipso facto* takes away the veil: his own act of conversion removes it.' The subject of the verbs is left characteristically indefinite; Israel, any typical Israelite. S. Paul saw the turning to the Lord of the ἐκλογή (Rom. xi. 7—10), and foresaw that of all Israel (xi. 25). Here he may have his own conversion in his mind. The veil was taken off by Moses, whenever he turned to the Lord; and the heart of Israel takes it off, whenever it turns to the Lord. For ἡνίκα δὲ ἐάν (ℵA) many authorities have ἡνίκα δ' ἄν (BDFGKLP): but this looks like a correction. In popular language ἐάν for ἄν seems to have been common (1 Cor. vi. 18, xvi. 3; Gal. vi. 7; Mt. v. 19, 32, x. 42, xi. 27, &c.). Winer, p. 390; Blass, § 26. 4, 65. 7. This passage may have suggested the variant κεκαλυμμένη of the δ-text in Luke xxiv. 32.

17. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. *Now the Lord is* **the** *Spirit*: see on ii. 16. The interpretations of this difficult passage are many, and we must be content to remain in doubt as to the Apostle's meaning. But to whatever extent the verse throws light upon Trinitarian doctrine, there is no evidence that it was written for the purpose of doing so. 'The Lord' here, as in *v.* 16, means Christ. To turn to Christ is to turn from the letter that killeth to the spirit that giveth life (*v.* 6). Thus Christ, and the spirit as opposed to the letter, are treated as in some sense equivalents. As both substantives

have the article, we may translate, *The Spirit is the Lord*; but the order of the words is against it, and the preceding πρὸς Κύριον is decisive. Yet Chrysostom and others take it so, and find in the words evidence for the Divinity of the Holy Spirit, a doctrine which may be gathered from xiii. 13, but which is not here in question. *The Lord is the Spirit* is probably the right translation; and the meaning, which is at once simple and fitting, is, that to turn to Christ and receive Him is to receive the Spirit of the Lord. We may compare, 'And the rock was Christ,' or 'And Christ was the rock,' either of which may represent ἡ πέτρα δὲ ἦν ὁ Χριστός (1 Cor. x. 4). The spiritual rock was Christ *in effect*. The water of the spiritual rock was to the Israelites what the sustaining presence of Christ is to Christians. The effect in each case was the same, and therefore the cause was the same; the rock was Christ. As to the relation between the effect of Christ's presence with that of the Spirit's presence, comp. Jn xiv. 16, 26, xvi. 7, 14. For patristic interpretations of the passage see Lias, Appendix I., and Chase, *Chrysostom*, p. 93. But κύριος in both verses must mean Christ, and not Jehovah. The Jews turned to Jehovah, but refused to turn to Christ.

οὗ δὲ τὸ πνεῦμα Κυρίου, ἐλευθερία. See critical note. Freedom from the trammels of the Jewish Law is perhaps specially meant, but not exclusively. Spiritual liberty of all kinds may be understood; Gal. iv. 31, v. 1. By the indwelling of the Spirit bondservants are changed into sons. The freedom of the Gospel, its openness (*v.* 2), confidence (*v.* 4), and boldness (*v.* 12), especially in contrast to the formalism and reserve of the Law, is a note which sounds throughout this section. 'The Spirit bloweth where it listeth' (Jn. iii. 8); its very life is freedom and energy in opposition to the bondage of the letter. Comp. Seneca's saying, 'To obey God is liberty' (*De Vit. beat.* 15). See Mayor on Jas i. 25.

Hort conjectures κύριον for Κυρίου (WH. II. App. p. 119). But is it possible that κύριος is the right reading? S. Paul simply draws a conclusion from his previous words, and naturally simply repeats the two words on which all turn. In the latter clause κύριος is not strictly personal, but, on the other hand, is not a mere adjective, as with the reading κύριον. 'The Lord Jesus is the Source of the life-giving spirit, as opposed to the condemning, death-giving letter: indeed the Lord *is* the life-giving spirit. But such an identification reveals the sovereign power of that spirit: and where, as in the realm of the Gospel, the spirit (not the letter) is Sovereign, there there is freedom.' Acts ii. 36 is some justification for the otherwise difficult

transition from ὁ κύριος, which to us is a proper name, to κύριος as descriptive.

18. ἡμεῖς δὲ πάντες. This refers, not (as in *vv.* 1—12) to the ministers of the Gospel, but to all Christians, to all who have been set free by the presence of the Spirit. In the new dispensation the privilege is universal, not, as in the old, confined to one mediator. The δέ refers back to *v.* 16. The Jews are still in need of conversion to Christ that the veil may be removed from them: *but all we* Christians, *with* unveiled *face*. For the dative comp. ἀκατακαλύπτῳ τῇ κεφαλῇ (1 Cor. xi. 5).

κατοπτριζόμενοι. In the active this means 'to show in a mirror,' in the middle (1) 'to behold as in a mirror,' or (2) 'to reflect as in a mirror.' Chrysostom adopts the latter meaning, and it makes excellent sense: *with* unveiled *face* reflecting as in a mirror *the glory of the Lord*. The idea is taken from Moses removing the veil when he talked with God, and thus catching a reflexion of the Divine glory. Augustine points out that we are not obliged to believe that "we shall see God with the bodily face in which are the eyes of the body"; it is "the face of the inner man" which is meant (*De Civ. Dei* xxii. 29).

τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. *Are* being transfigured *into the same image*; acc. of definition. As S. Paul, perhaps purposely, uses the same word as is used of the Transfiguration (Mt. xvii. 2; Mk ix. 2), the same English word should be used here as there. The Vulgate changes from *transfigurari* in Mt. and Mk to *transformari* here, and has influenced English Versions. Comp. Rom. xii. 2; Phil. iii. 21. Seneca again has something a little similar, "Not only corrected but transfigured" (*Ep. Mor.* vi. 1); and "A man is not yet wise, unless his mind is transfigured into those things which he has learned" (*Ep. Mor.* xciv. 48). By τὴν αὐτὴν εἰκόνα is meant the same image as that which is reflected in the mirror, the image of the perfection that is manifest in Christ: Gal. iv. 19. It carries the mind back to the Creation (Gen. i. 26) and implies that this transformation is a re-creation (Col. iii. 10). See on μετασχηματίζεσθαι xi. 13.

ἀπὸ δόξης εἰς δόξαν. The words emphasize the contrast to Moses. Comp. ἐκ πίστεως εἰς πίστιν (Rom. i. 17), ἐκ δυνάμεως εἰς δύναμιν (Ps. lxxxiii. 8). The probable meaning is that the process of transfiguration is a gradual one; "from one stage of glory to another" (Lias). Comp. Enoch li. 4, 5, lxii. 15, 16, cviii. 11—15; Apoc. of Baruch li. 1, 3, 5, 7—12. But the sense may be, as Bengel gives it, *a gloria Domini ad gloriam in nobis.*

καθάπερ ἀπὸ κυρίου πνεύματος. See critical note. This again is difficult and of doubtful meaning, like ὁ δὲ *κύριος τὸ πνεῦμά ἐστιν* (*v.* 17), to which it looks back. There are several possible renderings. (1) *Even as by the Spirit of the Lord* (A.V.), which is that of the Vulgate, *tanquam a Domini Spiritu.* But the order of the Greek is against this, and, had S. Paul meant this, he would perhaps have written *καθάπερ ἀπὸ τοῦ πνεύματος τοῦ κυρίου.* (2) *Even as by the Lord of the Spirit,* viz. Christ, through whose instrumentality the Spirit is given (Tit. iii. 5, 6; Jn xvi. 7). This is perhaps the simplest grammatical meaning of the words, if *κυρίου* is a substantive. Tertullian seems to have read *πνευμάτων,* for he gives *tanquam a domino spirituum* as S. Paul's words (*Adv. Marc.* v. 11). (3) *Even as from the Lord the Spirit* (R.V.; comp. A.V. margin), which is found in some MSS. of the Vulgate, *a domino spiritu.* (4) *Even as from the Spirit which is the Lord* (R.V. margin). (5) *Even as from a Spirit exercising lordship* (Hort), or, by a paraphrase, *a Spirit which is Lord.* This last takes *κυρίου* as an adjective, and it has great advantages. As Hort suggests, it may be "the Scriptural source of the remarkable adjectival phrase *τὸ κύριον* in the (so called) Constantinopolitan Creed"—*τὸ πνεῦμα τὸ ἅγιον τὸ κύριον τὸ ζωοποιόν.* Such a use of *κύριος* is not found elsewhere in Scripture, but its adoption in the Creed is evidence that it was thus understood by some. If this rendering stands, the conjectural reading *κύριον* for Κυρίου in *v.* 17 becomes not improbable. We may adopt any of the three last, (3), (4), or (5), and interpret that by the influence of the Spirit all Christians are step by step made similar to the glorified Christ. The Jew does not catch the reflexion of even the glory of the Law; he sees nothing but the dull and deadening letter. Much less does he reflect the glory of the Gospel. The *καθάπερ* characterizes the transformation; our transformation is one which answers to its source, viz. a spirit which is Sovereign,—again in contrast to Moses, who had to deal with the *γράμμα.* Throughout the verse there is contrast between the Old Covenant and the New; between one man and 'we all'; between the face often veiled and 'with unveiled face'; between glory that is transient and 'reflecting as in a mirror' (present of continued state) 'from glory to glory'; between glory that is external and glory that is a penetrating and assimilating influence; between the ministry of the *γράμμα* and the agency of the *πνεῦμα.* See Briggs, *The Messiah of the Apostles,* pp. 127 ff.

CHAPTER IV.

1. ἐγκακοῦμεν (ℵABDFG) rather than *ἐκκακοῦμεν* (CD^{3}KLP). Lk. xviii. 1 *ἐνκακεῖν* is right; elsewhere (2 Cor. iv. 1, 16; Gal. vi. 9; Eph. iii. 13; 2 Thess. iii. 13) *ἐγκ.* But in all six places *ἐκκακεῖν* appears in some texts, a word for which authority is wanting. See Gregory, *Prolegomena*, p. 78 and Suicer.

2. συνιστάνοντες (ABP) rather than *συνιστάντες* (ℵCDFG) or *συνιστῶντες* (D^{3}KL). Comp. vi. 4.

4. αὐγάσαι (ℵBFGKLP) rather than *καταυγάσαι* (CDH) or *διαυγάσαι* (A). The compounds are probably interpretations of the true reading. Omit *αὐτοῖς* with ℵABCDFGH against D^{2}D^{3}KLP. With **τοῦ θεοῦ** a few authorities add *τοῦ ἀοράτου* from Col. i. 15.

5. It is difficult to decide between *Χριστὸν Ἰησοῦν* (BHKL, Copt. Arm.) and *Ἰησοῦν Χριστόν* (ℵACD, Latt. Goth.), and between *διὰ Ἰησοῦν* (BDFG) and *διὰ Ἰησοῦ* (ℵC), which *διὰ Χριστοῦ* (ℵ^{1}5) supports. See on i. 1.

6. λάμψει (ℵABD, Syrr. Aeth.) rather than *λάμψαι* (ℵ^{3}CD^{3}FGLP, Latt. Arm.).

12. The tendency to insert *μέν*, against overwhelming evidence, in order to balance a subsequent *δέ*, is here illustrated. KL and some late authorities here read *ὥστε ὁ μὲν θάνατος*: comp. Acts v. 23, xix. 15. Even without *δέ* to suggest it, it is sometimes inserted, as Acts xix. 5; Heb. vi. 16. In such cases the Rec. commonly inserts, as here.

14. τὸν κύριον Ἰησοῦν (ℵCDFGKLP, Lat. Vet.) rather than *τὸν Ἰησοῦν* (B, Vulg. Arm.); and *σὺν Ἰησοῦ* (ℵBCDFGP, Latt. Copt. Arm. Aeth.) rather than *διὰ Ἰησοῦ* (ℵ^{3}D^{3}KL, Syrr. Goth.).

16. ἐγκακοῦμεν (ℵBD) rather than *ἐνκακοῦμεν* (FG) or *ἐκκακοῦμεν* (CD^{3}KLP). See on *v.* 1.

ὁ ἔσω ἡμῶν (ℵBCDFGP) rather than *ὁ ἔσωθεν* (D^{2}D^{3}KL).

17. After **τῆς θλίψεως** B, Chrys. and perhaps other authorities omit *ἡμῶν*, and ℵCK with some versions omit **εἰς ὑπερβολήν**. The latter is certainly to be retained.

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iv. 1—6. The same Subject continued.

As between the first and second chapters, the division between the third and fourth is badly made. Chapter iii. should have continued to iv. 6. From iii. 7 to iv. 6 there is no very decided break in the subject.

1–6. He perseveres with his vindication of the Apostolic office, with special reference to the charges of insincerity and self-seeking.

Διὰ τοῦτο. **For this cause** (vii. 13, xiii. 10; 1 Cor. iv. 17; &c.), to distinguish *διὰ τοῦτο* from *διό* (iv. 16) and *οὖν* (v. 20). This at once shows that the connexion with what precedes is close. 'Seeing that the Christian dispensation is so immeasurably superior to the Jewish (iii. 17, 18), we (is Timothy or anyone else included?), as possessing the ministry just described (iii. 7 ff.), have no feeling of despair.'

καθὼς ἠλεήθημεν. **Even** *as we* **received** *mercy*. It is well to distinguish *καθώς* from *ὡς*: and the aorist, which refers to the time when he was made an Apostle, should be retained in translation. It is a very humble way of speaking of his call (1 Cor. vii. 25, xv. 9, 10; 1 Tim. i. 13, 16).

οὐκ ἐγκακοῦμεν. *We faint not*, do not lose courage, but *πολλῇ παρρησίᾳ χρώμεθα* (iii. 12). Ellicott says that *ἐγκακεῖν* means "to lose heart *in* a course of action," and *ἐκκακεῖν* "to retire through fear *out* of it": but see critical note; also Lightfoot on 2 Thes. iii. 13. In the LXX. neither word is found, but in the version of Symmachus *ἐγκ.* occurs Gen. xxvii. 46; Num. xxi. 5; Prov. iii. 11; Is. vii. 16; and *ἐκκ.* Jer. xviii. 12. Cowardice leads readily to *τὰ κρυπτὰ τῆς αἰσχύνης*.

2. ἀλλὰ ἀπειπάμεθα. *But* (on the contrary) *we have renounced the hidden things of* **shame**, comp. *τὰ κρυπτὰ τοῦ σκότους* (1 Cor. iv. 5); also Eph. v. 12 and Rom. ii. 16. 'Dishonesty' (A.V.) in 1611 might mean 'disgrace' or 'shame': "It is a great reproche and dishonesty for the husband to come home without his wiffe, or the wyffe withoute her husbande" (More, *Utopia*, p. 138 ed. Arber): but now it is misleading. In the N.T. *αἰσχύνη* is rare (Lk. xiv. 9; Phil. iii. 19; Heb. xii. 2, Jude 13; Rev. iii. 3, 18); in the LXX. it is very frequent. For the genitive comp. *εἰς πάθη ἀτιμίας* (Rom. i. 26). From *ἀπειπάμεθα* (here only) we are not to infer that he gave these shameful things up: he abjured them from the first. Comp. *δότε τὸν μισθόν μου, ἢ ἀπείπασθε* (Zech. xi. 12). Everything which shame naturally hides he kept himself free from. Plato is said to have defined *αἰσχύνη* as *φόβος ἐπὶ προσδοκίᾳ ἀδοξίας*. With the form *ἀπειπάμεθα* comp. *προείπαμεν* (1 Thes. iv. 6), and see WH. II. Appendix, p. 164; Winer, p. 103.

πανουργίᾳ. This shows what he specially has in his mind,—*unscrupulous* conduct, readiness for anything, especially underhand

practices, in order to gain one's ends (xi. 3; 1 Cor. iii. 19; Eph. iv. 14): from everything of this kind he kept aloof. 'Craftiness,' like *astutia* (Vulgate), emphasizes the cunning which *πανουργία* often implies. He perhaps refers to the unscrupulous cunning with which the Judaizers beguiled the Corinthians, passing themselves off as ministers with superior authority. Assuming that x.—xiii. is part of the second lost letter, this may be a reference to xi. 3; or to xii. 16, which shows that S. Paul was accused of *πανουργία*.

δολοῦντες τὸν λόγον τοῦ θεοῦ. Unlike *καπηλεύοντες* (ii. 17), this does not imply that the falsifying was done for gain: see i. 12. He does not intrigue, and he does not adulterate the Gospel with worthless traditions and strained misinterpretations.

ἀλλὰ τῇ φανερώσει τῆς ἀληθείας. In marked contrast to *τὰ κρυπτὰ τῆς αἰσχύνης* and *πανουργία*: *but* (on the contrary) *by* the *manifestation of the truth* (placed first with emphasis), viz. the truth of the Gospel (Gal. ii. 5, 14). See on ii. 16.

συνιστάνοντες ἑαυτούς. See critical note. This *commending ourselves* looks back to iii. 1. The use of the reflexive pronoun of the 3rd pers. with verbs of the 1st (Acts xxiii. 14; Rom. viii. 23, xv. 1; 1 Cor. xi. 31) and 2nd (Lk. xii. 1, 33, xvi. 9, 15, xvii. 3, 14) is common where no ambiguity is involved: comp. *v.* 5, v. 12, 15, vi. 4.

πρὸς πᾶσαν συνείδησιν ἀνθρώπων = πρὸς τὴν πάντων τῶν ἀνθρώπων συνείδησιν. Comp. *πᾶσαν ψυχὴν ἀνθρώπου* (Rom. ii. 9). S. Paul does not commend himself to men's fancies, or passions, or prejudices, or even to their intellect; but to that power which God has given to each to discern between right and wrong. Every kind of conscience will recognize his integrity. See on i. 12, and Ellicott on Eph. i. 8.

ἐνώπιον τοῦ θεοῦ. The commendation is made with all solemnity, the judges to whom he appeals being reminded that he and they will be responsible for the verdict: comp. Gal. i. 20; 2 Tim. ii. 14, iv. 1. "The strength of St Paul's language is to be explained by the unscrupulous calumnies cast upon him by his enemies" (Lightfoot on Gal. i. 20). *Deus ipse testis est nos manifestare puram veritatem, cujus oculos nihil latet* (Herveius Burgidolensis). *Magnum esset, si hoc solummodo de hominibus diceret; sed, quia homines falli possunt, ideo subjunxit quod majus est incomparabiliter* (Atto Vercellensis).

3. **εἰ δὲ καὶ ἔστιν κεκαλυμμένον.** *But if* (*v.* 16) *our Gospel is* veiled, *it is* veiled in *them that are* perishing (chiasmus). The perf. part. indicates that it has been and remains veiled, and **τὸ εὐαγγέλιον**

ἡμῶν means our preaching of the good tidings. The reference to κάλυμμα (iii. 12 -18) must be preserved in translation. The ἔστιν is emphatic, not enclitic; 'even if it *is* veiled.' The Judaizers might say, 'Whether or no a veil hides *the Law* from us, a veil certainly hides *your Gospel* from us': comp. 1 Cor. ii. 7. To this he replies, 'Yes, from *you*. What we preach *is* veiled from those who are in the paths of death: but its glories are manifest to all who are in the way of salvation' (ii. 15, 16). As distinct from καὶ εἰ, representing an assumed possibility, εἰ καί represents the concession of what is a fact (v. 16, xii. 11). In xi. 15 the καί belongs to οἱ διάκονοι.

4. ὁ θεὸς τοῦ αἰῶνος τούτου. *The god of this* age (Eph. ii. 7; Col. i. 26). It is world regarded as time, *seculum*, and not world regarded as ordered space, κόσμος, *mundus*, that is mentioned. Comp. 1 Cor. i. 20, ii. 6; Lk. xvi. 8, xx. 34. For κόσμος see i. 12, v. 19, vii. 10. Trench, *Synonyms* § lix; Lightfoot on 1 Cor. i. 20. But ὁ θεὸς τοῦ αἰῶνος τούτου occurs nowhere else. Comp. ὁ ἄρχων τοῦ κόσμου τούτου (Jn xii. 31, xiv. 30, xvi. 11), and ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph. ii. 2). In all these places Satan is meant. Yet Irenaeus (*Haer.* iv. xxix. 1) interprets this passage of God; and some ancient commentators take τοῦ αἰῶνος τούτου after τῶν ἀπίστων: 'in whom God hath blinded the minds of the unbelievers of this world.' So Origen, Chrysostom, and Theodoret, Tertullian, Hilary, and Augustine. This improbable interpretation was adopted to avoid giving countenance to the Manichaean doctrine of two Gods, one good and the other evil; *magis de illis propulsandis, quam de inquirenda Pauli mente solliciti fuerunt* (Calvin). Atto of Vercelli says of the true interpretation *sed quia iste sensus vicinus est errori, ipsum Deum intelligere debemus.* On the whole expression see Chase, *The Lord's Prayer in the Early Church*, pp. 88, 89. Comp. Origen on Mt. Bk iv. 14.

τὰ νοήματα τῶν ἀπίστων. See on iii. 14 and comp. x. 5, xi. 3. Some would reject τῶν ἀπίστων as a superfluous gloss. But there is no authority for its omission; and it may be understood as explaining *how* the evil one was able to do this and to put them on the road to perdition. It was through their *refusal to believe* what was offered to them for their salvation. They would not use their eyes, and so they lost the power of seeing. A veil of darkness hindered them from perceiving the truth which the Apostle brought them; and this was partly the cause and partly the effect of their being in the path to destruction. Winer, p. 779. By οἱ ἄπιστοι he means those who do not believe the Gospel, and he frequently uses it of the heathen (vi. 14; 1 Cor. vi. 6, vii. 12 ff., x. 27, xiv. 22 ff.).

εἰς τὸ μὴ αὐγάσαι κ.τ.λ. See critical note. Words are piled up to express the intense brilliancy of that which Satan prevented them from being able to see. **That the illumination of the gospel of the glory** *of* **the** *Christ, who is the image of God,* **should not shed its brightness** on them. The addition ὅς ἐστιν εἰκὼν τοῦ θεοῦ (see Lightfoot on Col. i. 15) not only augments the idea of glory, but explains the devil's action. Of course he would oppose the Gospel of Him who is the image of God (Heb. i. 3); and this was evidence for the truth of the Gospel, for if it did not bring saving truth, he would not wish to blind men's thoughts to it. Here only in the N.T. is αὐγάζειν used: in the LXX. it occurs only of the bright spot which was a sign of leprosy (Lev. xiii. 24—39, xiv. 56). And φωτισμός is found only here and *v.* 6; in the LXX. Job iii. 9; Ps. xxvi. 1, xliii. 3, lxxvii. 14, lxxxix. 90, cxxxviii. 11. With τὸ εὐαγγ. τῆς δόξης τοῦ χριστοῦ comp. τὸ εὐαγγ. τῆς δόξης τοῦ μακαρίου θεοῦ (1 Tim. i. 11), which means the Gospel that contains and makes known His glory. The Gospel is thus traced to the absolutely supreme Source. It is the revelation of the Messiah, and the revelation of the Messiah is the revelation of the Father (Jn xiv. 7 ff.). For δόξα comp. Jn i. 14.

5. οὐ γὰρ ἑαυτοὺς κηρύσσομεν. It is very far-fetched to make γάρ refer back to iii. 1—5. It refers quite naturally to *v.* 2 or *v.* 4 or both. 'I am quite justified in saying that we do not adulterate the word of God by mixing our own advantage with it, and that our Gospel is the Gospel of the glory of Christ, *for* **it is not ourselves** (first with emphasis) **that we preach,** *but* (on the contrary) *Christ Jesus* **as** *Lord, and ourselves* **as** *your* **bondservants** *for Jesus' sake.*' He is not insinuating that his opponents preach themselves: he is repelling a charge which they brought against him. Such passages as 1 Cor. iv. 16, vii. 7, xi. 1 might be used to support such a charge. We are not to understand κυρίους from κύριον, 'we preach not ourselves *as lords.*' But δούλους must have its full meaning, 'bondservants, slaves.' And he does not say 'Christ's slaves' but '*your* slaves'; yet, to show that this is said in no servile, fawning spirit, he adds 'for Jesus' sake,' or possibly 'through Jesus.' See critical note, and on i. 1.

6. ὅτι ὁ θεὸς ὁ εἰπών. **Because** *God* **that said, Out of darkness light shall shine, is he who shone** *in our hearts for the* **illumination** (*v.* 4) *of the knowledge of the glory of God.* The ὅτι introduces the reason why he must preach, not himself, but Christ. The reference to 'Let there be light,' Γενηθήτω φῶς, at the Creation is obvious. There is also a reference to the scales falling from his own eyes and mind; and this has perhaps already been alluded to iii. 18 and iv. 4.

By φωτισμὸν τῆς γνώσεως is meant the illumination which the knowledge of the glory of God brings. This *φωτισμός* the Apostle had received, and it was his duty to pass his knowledge of it on to others. It is possible that, as in *μεταμορφούμεθα* (iii. 18), the narrative of the Transfiguration is still somewhat in his mind.

ἐν προσώπῳ Χριστοῦ. *In the face of Christ, in facie Christi* (Vulgate, which has *in persona Christi* ii. 10). It is in the face of Christ, who is *εἰκὼν τοῦ θεοῦ*, that the glory of God is manifested as a means of making it known to men. The translation, *in the person of Christ*, means that Christ Himself reveals the glory of God. But the implied contrast with the face of Moses (iii. 7), the glory of which was evanescent, while this is abiding, decides for 'face' against 'person.' Cremer, *Lex.* p. 459.

iv. 7—v. 10. The Sufferings and the Supports of an Apostle.

This is a letter written in very varying moods: and here the mood of the writer changes in a very marked way. The subject is not changed, and the connexion with the preceding part of the subject is not broken; but the tone is greatly lowered. In his *Apologia pro vitâ suâ* (i. 12—vii. 16), after defending himself with regard to the charge of levity, and also with regard to the case of the great offender (i. 12—ii. 17), he went on in a tone of great confidence and exultation, which had already begun at ii. 14, to speak of the greatness of the Apostolic office and of the glory and freedom of the Gospel which he preaches (ii. 18—iv. 6). Here he begins to point out that there is another side to all this. The Gospel has a superabundance of glory, which is reflected from a glorified Christ who is the image of God. But it does not follow from this that he who preaches the Gospel has abundance of glory. So far as externals go, the very reverse of this is the case. Not even the transitory glory of Moses has been allowed to him. He has a body, which is a fragile earthly vessel, often made still more frail by sickness and hardship. His spirit is broken down with anxiety and disappointment. He groans, being burdened; and he feels the sentence of death ever at work within him. But, side by side with this intense depression, there is a feeling of trust in the never-failing support of the God whom he serves. 'Wherefore we faint not.' He had said this before when he thought of the glorious character of the ministry committed to him (iv. 1); and he says it again now (*v.* 16). His opponents may say that his infirmities are evidence against his Apostolic authority. But the truth is that, in his weak-

ness, God is giving proof of the Divine power of the Gospel. The Apostle's humiliation here tends to the glory of God; and he will have, in exchange for the weight of suffering here, 'an eternal weight of glory' hereafter (*v.* 17). Three times he counts up his sufferings, here, vi. 4—10, xi. 23—30.

7. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον. The δέ introduces the contrast between the glory of the message and the weakness of the messenger. It matters little whether we interpret τὸν θησαυρόν as the γνῶσις τῆς δόξης, or the φωτισμός which this γνῶσις brings, or the ministry by which the γνῶσις is conveyed to others. It means the powers committed to him as an Apostle.

ἐν ὀστρακίνοις σκεύεσιν. Comp. Rom. ix. 22, 23; 1 Thes. iv. 4; 2 Tim. ii. 21; 1 Pet. iii. 7; 2 Esdr. vi. 63. The human body in its frailty is meant. Vessels of clay have neither the beauty nor the strength of vessels made of bronze, silver, or gold. They are rough in appearance, and can be easily chipped, cracked, or broken. Herodotus (III. xcvi. 3) tells how Darius used to melt down the tribute-money and run it into earthen jars, which he afterwards stripped off, περιαιρέει (comp. iii. 16), leaving the bullion for future use. The comparison of the body to an earthenware vessel is common in literature, especially among the Stoics. Thus Seneca says that man is "a cracked vessel, which will break at the least fall" (*Ad Marc.* 11). Marcus Aurelius says that τὸ περικείμενον ἀγγειῶδες is by no means to be considered to be the man himself, but only the envelope out of which the soul glides gently in a peaceful death (x. 36, 38). But such metaphors have no necessary connexion with the Gnostic, Manichaean, and Neo-Platonic doctrine of the utter vileness of everything material, and therefore of man's body. The reference to the creation of light in *v.* 6 renders it possible that here there is a reference to man's being made out of earth (Gen. ii. 7); a reference to Gideon's earthen pitchers (Judg. vii. 16, 19) is also possible; but neither is at all certain. Origen (*Philocal.* iv) makes the 'earthen vessels' to be the humble diction of Scripture. The general meaning is, that a magnificent trust has been committed to us, but the instrument by which we discharge it is very mean.

ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν. *That the* exceeding greatness (xii. 7) *of the power may be* God's, *and not* from *us*; may be recognized as belonging in God, and not as coming from ourselves (iii. 5). Comp. Rom. iii. 26, where εἰς τὸ εἶναι αὐτὸν δίκαιον means 'that He might be seen to be righteous.' What man has from himself is not ὑπερβολή but ἔλλειψις.

8 11. Five illustrations of the contrast between the treasure and the earthen vessel.

8. ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι. **In every way pressed**, *but not* **straitened.** The participles agree with the subject of *ἔχομεν*. Here, as in Mk iii. 9, the notion of pressure must be preserved in translating *θλίβω*, although 'pressed' and 'pressure' would not be suitable, i. 4—8: see on i. 4. By *στενοχωρούμενοι* (vi. 12) is meant 'cramped, penned in a corner so as to be helpless.' The vague *ἐν παντί* may be 'in everything' (vi. 4, vii. 11, viii. 7, xi. 6), or 'on every side' (vii. 5), or 'in every condition of life' (1 Thes. v. 18). The context seems to require 'in everything.' 'Greatly hampered, but not hemmed in' is the general meaning. Comp. *θλῖψις καὶ στενοχωρία* (Rom. ii. 9, viii. 35).

ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι. Another play upon words: **in difficulty**, *but not in despair*. Comp. i. 8 and see on i. 13 and iii. 2. He had this feeling about the Galatians: *ἀποροῦμαι ἐν ὑμῖν* (Gal. iv. 20). Comp. *θλῖψις καὶ στενοχωρία καὶ σκότος ὥστε μὴ βλέπειν, καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὤν* (Is. viii. 22), which S. Paul may have had in his mind. Note the accumulation of participles.

9. διωκόμενοι. Comp. 1 Cor. iv. 12; Gal. vi. 12; Mt. v. 10.

οὐκ ἐγκαταλειπόμενοι. We might have expected 'but not captured' rather than 'but not forsaken'; 'left behind' (R.V. margin) 'by his friends in the hands of his foes' may be the meaning: *ἐγκαταλιπεῖν... ἢ μὴ βοηθῆσαι κινδυνεύοντι* (Plat. *Symp.* 179 A). 'Forsaken of God' is also possible. Comp. Mt. xxvii. 46; Mk xv. 34; Acts ii. 27, 31; 2 Tim. iv. 10; and the promise to Joshua, *οὐκ ἐγκαταλείψω σε* (Josh. i. 5).

καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι. This refers to being struck down in battle rather than thrown in wrestling. Comp. *καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ* (2 Kings xix. 7), *κατ. αὐτοὺς ἐν μαχαίρᾳ* (Jer. xix. 7).

10. The two illustrations in *v.* 8 refer to the difficulties of his position; the two in *v.* 9 to those brought upon him by his opponents. The fifth and last is different from both pairs. He shares in the dying, and also in the life, of Jesus Christ.

πάντοτε. First with emphasis, like *ἐν παντί* (*v.* 8) and *ἀεί* (*v.* 11): **at all times** (ii. 14, v. 6, ix. 8), to distinguish from *ἀεί* (vi. 10).

τὴν νέκρωσιν τοῦ Ἰησοῦ. This 'making a corpse' or 'putting to death,' as *θανάτωσις* (Thuc. v. ix. 7), is given here as a *process* leading to death or deadness, rather than as a result. In Rom. iv. 19 it is used of the result, the deadness of Sarah's womb; comp. Heb. xi. 12; Col. iii. 5. Here, as in i. 5, the sufferings of the Apostle are identified

with the sufferings of Christ, both being caused by the enmity of the world and endured for the furtherance of the will of God. As in the case of the Master, the Apostle's body is in the end to be made a corpse. But, at the present, what he ceaselessly has with him is the suffering which leads to this result. As Christ's Passion began long before Gethsemane, so the martyrdom of S. Paul began long before his condemnation to death. It is possible that **ἐν τῷ σώματι περιφέροντες** keeps up the metaphor of the earthen vessels, but the expression is natural enough without that. For the verb comp. Mk vi. 55; Eph. iv. 14; for the meaning Gal. vi. 17; 'go where he will (*περι-*), everywhere.' The *κυρίου* before *Ἰησοῦ* (KL), 'The Lord Jesus' (A.V.), is certainly to be omitted (ℵABCDFGP); and note that throughout (*vv.* 10—14) Christ is designated by the name which He bore as man (1 Thes. iv. 14).

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. The fragile body is charged with the sufferings which tend to deprive it of life, *in order that* the life of Jesus may be manifested in it. This perhaps means that S. Paul's frequent deliverances from death were manifestations of the life-giving power of the risen Christ. Like Christ's Resurrection, they were a witness to the truth of the Gospel, for they showed that Jesus is still alive and able to save. But *ἡ ζωὴ τοῦ Ἰησοῦ* probably includes more than deliverance from physical death; and *ἐν τῷ σώματι ἡμῶν* does not limit us to what is physical. Even in the body the moral power of the living Christ may be manifested; as when Christians are enabled to endure prolonged suffering of the worst kind with cheerfulness. See Bigg on 1 Pet. iii. 18.

11. ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα. *For* **alway we the living are being** *delivered unto death.* No sooner is one rescue effected than the Apostle is handed over to death once more. He always goes about with his life in his hand; but then it is also in God's hand, who does not allow it to be lost. Note *ἀεί*, which gives the idea of *continuousness* and is not frequent in S. Paul, taking the place of *πάντοτε* (*v.* 9). For *παραδιδόμεθα* comp. the many passages in which this verb is used of Jesus being handed over to His enemies (Mt. x. 4, xvii. 22, xx. 18, 19, xxvi. 20, &c.). The addition of *οἱ ζῶντες* heightens the paradox that life is a series of exposures to death: 'we who live are constantly dying; we are ever a living prey to death.' And as this is *for Jesus' sake*, it is a bearing of the *νέκρωσις τοῦ Ἰησοῦ*. See Briggs, *The Messiah of the Apostles*, p. 122.

ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Stronger than *ἐν τῷ σώματι ἡμῶν*. Even in the very seat of pain and decay and death the life of Jesus is made

manifest. Just that part of man which most easily yields to persecution and suffering is able to manifest the life-giving power of Christ. Comp. Rom. viii. 17; Phil. iii. 10; 2 Tim. ii. 11; also Ign. *Magn.* v.

12. ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. This is a startling conclusion to draw from what has just been said; so startling, that Chrysostom, Calvin, and others treat it as sarcastic: 'So you see that Apostles have a very hard existence, while you live in comfort.' But there is probably no irony. The first half of the conclusion is drawn from the first half of *v.* 11: 'Always we the living are being handed over unto death; so that it is death that is at work in us.' The second half of the conclusion is drawn from the second half of *v.* 11: 'The power of the life of Jesus preserves us to work for your salvation; so that it is life that is at work in you.' Some of the Corinthians had taunted S. Paul with his bodily infirmities; his appearance was against him; no one would suppose that such a miserably broken-down man was an Apostle. He tells them that they should have been the last people to utter such a scoff; for it is they who have profited by his endurance of sufferings which, but for Divine support, would have killed him. Those who get the treasure should not mock at the shabby appearance of the vessel which brought it to them. Comp. 1 Cor. iv. 10. Theodoret takes it in the same way: τῆς γὰρ ὑμετέρας εἵνεκα σωτηρίας ὑπομένομεν τοὺς κινδύνους· μετὰ κινδύνων γὰρ ὑμῖν τὴν διδασκαλίαν προσφέρομεν· ἡμῶν δὲ κινδυνευόντων, ὑμεῖς ἀπολαύετε τῆς ζωῆς. The articles (ὁ θάνατος...ἡ ζωή) perhaps mean the death and the life which have just been mentioned in *v.* 11.

13. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα. But, because we have *the same spirit of faith, according* to that which *is written, I believed, wherefore I* spoke, *we also believe, wherefore* also we *speak.* The same trust in God which sustained the Psalmist sustains the Apostle; and it is this faith which enables him, in spite of his infirmities, to preach, and to preach with effect. The quotation is from the LXX. of cxvi. 10 [cxv. 1], which here differs from the Hebrew. The Hebrew gives, 'I believe when I speak,' or, 'I do believe, for I must speak.' The point here is that faith and trust in God enable those who are in trouble themselves to make known to others the love of God. The whole context seems to be in S. Paul's mind.

14. εἰδότες. Because we know. Comp. i. 7. This may be the πίστις of *v.* 13 in another form. To the man who has it, complete belief is equivalent to knowledge. Many of the first Christians knew that God had raised Jesus from the dead, because they had seen Him alive after the

Crucifixion. Others had a belief in the fact which was equal to knowledge. All had a belief equal to knowledge that God would raise them also from the dead, supposing that they died before Christ's Return. It is a mistake to say that "it is impossible that the reference can be to the resurrection of the body at the Parousia, for St Paul was persuaded, when he wrote the First Epistle, that he should live until the Lord's coming, and there is no indication in the Second that his view had undergone any change." In 1 Cor. xv. 51, 52 he contemplates the probability of his being alive at the Second Advent. In 2 Cor. v. 1—8 he contemplates the possibility of his *not* being among those who will live to see Christ's Return. During the period in which he wrote both letters he seems to have still thought that the majority of Christians then living would live on until the Second Coming (1 Thes. iv. 15, 17), and to have supposed that he would be in this majority. But on this last point he nowhere lays stress; and when he was in one of his desponding moods he may easily have expected the contrary. What he says here is that, if he dies, he knows that God will raise him as He raised Jesus, and will present him along with his Corinthian converts to the risen Christ. Polycarp (2) quotes this; comp. iii. 2, viii. 21.

σὺν Ἰησοῦ. See critical note. The *σύν* does not mean 'at the same time with,' but indicates the unity of all Christians with and in Christ. In rising again He is the *ἀπαρχή* (1 Cor. xv. 23), and His members, when they are raised from the dead, rise *in union with* Him, and by virtue of that union. Hence the correction of the original *σύν* to the usual *διά*. Comp. Rom. viii. 11.

παραστήσει σὺν ὑμῖν. Nothing is said about presenting them before *the judgment-seat* (Rom. xiv. 10), which would probably have been expressed (v. 10), had it been meant. From the use of *παραστῆσαι* in xi. 2; Col. i. 22; Eph. v. 6 we may infer that it is the presentation of the Church as Bride to the Christ as Spouse that is implied. Comp. Jude 24.

15. τὰ γὰρ πάντα δι' ὑμᾶς. Once more (see on iii. 2) we see the Apostle's affection for his converts forcing its way to the front. The *γάρ* refers specially to *σὺν ὑμῖν*, but may cover the whole of *vv.* 7—14. His ceaseless afflictions, perplexities, persecutions, overthrows, and approaches to death (8—10), with his equally ceaseless deliverances, and his consequent work for the Gospel, have all been *for their sakes*, that life may work in them (*v.* 12).

ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων. *In order that the grace being* made more by means of the more *may* cause the thanksgiving

to abound *to the glory of God.* Note the alliteration, which indicates that *διὰ τῶν πλειόνων* belongs to *πλεονάσασα* rather than to *περισσεύῃ*. The meaning is not clear, but the sequence of thought may be as follows: 'We endure all for your sake, in order that the Divine help which enables me to bear all, granted to me in answer to your prayers, may call out your thanksgiving, and so may redound to the glory of God.' Comp. i. 11. With *περισσεύω* transitive comp. ix. 8; Eph. i. 8; 1 Thes. iii. 12. It is commonly intransitive (i. 5, iii. 9, viii. 2, ix. 12), and may be taken so here: *in order that grace, being made more, may abound to the glory of God, on account of the thanksgiving of the more.* As in ii. 6 (see note), the A.V. here renders **τῶν πλειόνων** 'many,' instead of 'the majority.' He does not say 'all,' because there were some Corinthians of whom this was not true.

16—18. He has just said how his *faith* sustains him. Without using the word, he now expresses his steadfast *hope*. The balanced antitheses, verse by verse, give this passage something of the rhythm of a hymn.

16. Διὸ οὐκ ἐγκακοῦμεν. Wherefore *we faint not*: see on *v.* 1, to which *ἐγκακοῦμεν* takes us back. The thought emerges again v. 6. Through all his trials he retains courage. The *διό* refers to *vv.* 14, 15. Because all that comes upon him is for his readers' benefit and the glory of God, *therefore* he can never lose heart.

ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος. *But* (on the contrary) **although** (see on *v.* 3) *our outward man* **is being destroyed**, as a garment is ruined by moths (Lk. xii. 33). Nowhere else do we find *ὁ ἔξω ἄνθρωπος*. It is the same as the earthen vessel (*v.* 7), which is battered and damaged and of less and less worth. See Ellicott on Eph. iii. 16.

ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται. *Yet* **our** *inward man is being renewed* (Col. iii. 10; comp. Heb. vi. 6; Ps. cii. 5, ciii. 30) *day by day.* In the LXX., as in classical Greek, *ἀνακαινίζω* is preferred to *ἀνακαινόω*. The process of renewal in the spirit is as constant as the process of decay in the body. S. Paul does not say that the body, which is again and again rescued from *perishing*, is preserved from *waste*. *ὁ ἔσω ἄνθρωπος* occurs Rom. vii. 22; Eph. iii. 16. Comp. *ὁ παλαιὸς ἡμῶν ἄνθρωπος, ὁ καινὸς ἄνθρωπος* (Rom. vi. 6; Eph. ii. 15, iv. 22, 24; Col. iii. 9). These expressions are possibly of Platonic origin, and they should be noted as linking Epistles which are sometimes disputed, as Ephesians and Colossians, to Epistles whose genuineness is not open to doubt, as Romans and Corinthians. The idea of 'renewal' is another link (*ἀνακαινόω* Col. iii. 10; *ἀνακαίνωσις*

Rom. xii. 2; Tit. iii. 5). The expression *ἡμέρᾳ καὶ ἡμέρᾳ* is unique in Biblical Greek. It does not mean 'daily,' which would be *καθ' ἡμέραν* or *τὸ καθ' ἡμέραν*, but 'day by day'; there is a progressive renewal advancing as the days pass. Winer, p. 581. Tertullian has *de die et die*. See Origen's use of the passage (on Mt. Bk x. 15).

17. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως. Literally, 'For the momentary lightness of our affliction'; which is admirably turned as, *For our light affliction, which is but for a moment* (A.V.), or '*for* the *moment*' (R.V.). For *παραυτίκα* see Ps. lxix. 3; not elsewhere in the N.T. In what follows, as in *vv.* 4 and 6, words are piled up to express the intensity of the glory.

καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν. *Worketh* out *for us* more and more beyond measure (i. 8) *an eternal weight of glory*; in which *αἰώνιον* is in contrast to *παραυτίκα*, *βάρος* to *ἐλαφρόν*, and *δόξης* to *τῆς θλίψεως*. The etymological connexion in Hebrew between the word for 'heavy' and the word for 'glory' may have caused the connexion of the ideas in S. Paul's mind: comp. 1 Thes. ii. 6. With the general sense comp. Rom. viii. 17; 2 Tim. ii. 11. In *κατεργάζεται ἡμῖν* there is no idea of compensation for injury, or of payment for value received, as if suffering constituted a claim: it means 'brings to completion,' *perficit*. The verb is frequent with S. Paul, especially in Romans and this letter (v. 5, vii. 10, 11, xi. 11, xii. 12): elsewhere only Jas i. 3; 1 Pet. iv. 3; but not rare in the LXX. With *καθ' ὑπερβολὴν εἰς ὑπ.* comp. *ἀπὸ δόξης εἰς δόξαν* (iii. 18).

18. μὴ σκοπούντων ἡμῶν. Since *we look not*, do not fix our eyes upon or pay attention to: Phil. ii. 4, iii. 17; Rom. xvi. 17. We might have had *μὴ σκοποῦσι*. Blass (§ 74. 5) compares *φρίκη μοι προσῆλθεν, μόνου μου ὄντος*. If *ἡμῶν* means all Christians, we may, with Chrysostom, interpret, provided *we look not*; but 'since' is probably right. S. Paul sometimes passes rapidly from 'we' = Apostles or ministers to 'we' = all Christians: comp. Eph. i. 12, 13, 14; Col. i, 6, 7, 9, 13.

τὰ βλεπόμενα. To be understood in its full sense, including the afflictions as well as the pleasant things of this life.

τὰ μὴ βλεπόμενα. The things which *we* cannot see, not the things which cannot be seen, *τὰ ἀόρατα* (Rom. i. 20). Contrast *πράγματα οὐ βλεπόμενα* (Heb. xi. 1) and comp. Heb. xi. 7.

πρόσκαιρα. Temporary. It is their nature to last only for a season: elsewhere only Mt. xiii. 21 = Mk iv. 17; Heb. xi. 25. Seneca

has words similar to these; that the things of this world "are unreal, and only for a time make a kind of show. Not one of them has stability or substance.... Let us direct our minds to the things which are eternal" (*Ep.* 59). This was a commonplace in Stoicism, which knew nothing of Christian hope, and therefore could inculcate nothing better than philosophic resignation, which may fortify, but does not console. See on iii. 17, 18, iv. 7. On **αἰώνια** see Appendix E in the volume on the Gospel according to S. John. *Sic enim visibilia haec sunt ad invisibilia, quomodo figura ad veritatem. Figura deperit, veritas permanet* (Herveius Burgidolensis).

CHAPTER V.

3. It is not easy to decide between *εἴ γε* (ℵCKLP) and *εἴπερ* (BDFG).

ἐνδυσάμενοι (ℵBCD³KLP, Vulg. Syrr. Copt. Arm. Aeth.) rather than *ἐκδυσάμενοι* (DFG, Lat. Vet., Tert.). Chrysostom in different places adopts both readings.

4. After *σκήνει* omit *τούτῳ* with ℵBCKLP, Arm. against DFG and most versions.

5. **ὁ δούς** (ℵBCDFGP) rather than *ὁ καὶ δούς* (ℵ³D²D³KL).

10. It is not easy to accept *φαῦλον* (ℵC and some cursives) as more probable than *κακόν* (BDFGKLP). Fathers and editors are divided. In Rom. ix. 11 the balance of evidence is clearly for *φαῦλον*.

12. **οὐ πάλιν** (ℵBCDFG, Latt. Syrr. Copt. Arm.) rather than *οὐ γὰρ πάλιν* (D³KL); and **καὶ μή** (ℵB and some cursives, Theodoret) rather than *καὶ οὐ* (CD³KLP) or *καὶ οὐκ* (DFG); and **ἐν καρδίᾳ** (ℵBDFG) rather than *καρδίᾳ* (CD³KLP).

14. **ὅτι εἷς** (ℵBC²DFGKLP, Syrr. Acth.) rather than *ὅτι εἰ εἷς* (ℵ³C, Vulg. Copt. Arm.).

16. **εἰ καί** (ℵBD, Arm.) rather than *καὶ εἰ* (FG, Latt.) or *εἰ δὲ καί* (ℵ³C²D²D³LP).

17. **καινά** (ℵBCDFG, Lat. Vet. Copt.) rather than *καινὰ τὰ πάντα* (D²D³KLP, Vulg.). Some cursives have *τὰ πάντα καινά*.

21. **τόν** (ℵBCDFG, Latt. Copt.) rather than *τὸν γάρ* (ℵ³D³KLP, Syrr. Arm. Aeth.). The *γάρ* might be inserted to avoid abruptness.

γενώμεθα (ℵBCDEKLP) rather than *γινώμεθα* (cursives).

Chap. V. The Same Subject continued.

The division between the chapters is again not well made. Chapter iv. would have ended better at v. 10.

1—10. He continues his impassioned statement of the sufferings and the consolations of an Apostle, as drawn from his own experience. The support derived from the realization of the unseen is further developed. Hope of eternal glory gives him strength to endeavour to be always such as Christ can approve. The balanced rhythm, which distinguishes iv. 16—18, still continues for a verse or two.

1. οἴδαμεν γάρ. The connexion with what precedes is shown by the *γάρ* and by community of subject. He is sure that temporary affliction works out an eternal weight of glory; *for we know that if our earthly* **house of the tabernacle** *were* **taken down.** Whatever doubts may have been raised on the subject, Christian ministers (or all Christians; comp. *οἱ ὄντες* in *v.* 4) *know* (iv. 14; comp. Rom. viii. 28) that the dissolution of the body means, not annihilation, but translation to a higher state of existence: comp. 1 Jn iii. 2, 14. This knowledge comes from revelation. Philosophy and science can do no more than guess. The Vulgate has *domus nostra hujus habitationis*, and in *v.* 4 *in hoc tabernaculo*, where *hujus* and *hoc* represent the article. In the Epistles (not Gospels) *hic mundus* frequently represents *ὁ κόσμος* (Rom. iii. 6; v. 12; 1 Cor. iv. 3, v. 10, vi. 2, xiv. 10; &c.).

οἰκία τοῦ σκήνους. Tent-dwelling, or *tabernacle-house*; a home that is only a tent. Seeing that neither houses nor tents are 'dissolved,' while both are 'taken down,' the latter is a better rendering of *καταλύθῃ* (Mt. xxiv. 2; Mk xv. 48), which is the exact opposite of 'build up' (Gal. ii. 18; Mt. xxvi. 61, xxvii. 40), and generally implies total destruction. *Our earthly tent-dwelling* will be *taken down* at our death. Lightfoot (on *τὸ ἀναλῦσαι* in Phil. i. 23) remarks "that the camp-life of the Israelites in the wilderness, as commemorated by the annual feast of tabernacles, was a ready and appropriate symbol of man's transitory life on earth." The metaphor may have been suggested to S. Paul by his work as a *σκηνοποιός* (Acts xviii. 3), but it is common in literature, and he uses it nowhere else. Comp. Wisd. ix. 15, which is rather close to this passage (see on x. 5), and 2 Pet. i. 13, 14; Is. xxxviii. 12. Field thinks that "the depreciatory term *σκῆνος* for the human body is borrowed from the Pythagorean philosophy." Clement of Alexandria says that Plato called man's body an earthy (not earthly) tabernacle, *γήινον σκῆνος* (*Strom.* v. xiv. p. 703 ed. Potter). The idea of man's body being a tent fits in well with that of his life

being a pilgrimage, and also with the idea that here we are only sojourners (1 Pet. ii. 11).

οἰκοδομὴν ἐκ θεοῦ ἔχομεν. *We have a building* from *God*, given by Him. The body also is His gift (1 Cor. xii. 18, 24), but man has a share in the production of it. The spiritual edifice is in a peculiar sense God's creation: and *οἰκοδομή* implies something more permanent than a *σκῆνος* (Mt. xxiv. 1; Mk xiii. 1; Eph. ii. 21). The word is a later form of *οἰκοδόμημα*: see Lightfoot on 1 Cor. iii. 9. The present tense (*ἔχομεν*) is used of what is absolutely certain: as soon as the tent-dwelling is taken down, a much better edifice is there. But we need not suppose that S. Paul thinks of the better edifice as already existing in heaven. It comes *ἐκ θεοῦ* and *ἐξ οὐρανοῦ* directly it is required. Till then it is only a possibility.

οἰκίαν ἀχειροποίητον. The contrast is with the tent-dwelling, rather than with the body which it represents; for the body is not made with hands. But *ἀχειροποίητος* came to mean 'immaterial, spiritual.' Christ uses it of His own risen body (Mk xiv. 58), and S. Paul of the circumcision of the heart (Col. ii. 11, where see Lightfoot's note). In the LXX. *χειροποίητος* is always used of objects connected with idolatry (Lev. xxvi. 1, 30; Is. ii. 18, x. 11, xvi. 12, xix. 1; Dan. v. 4, 23, vi. 26); and therefore *ἀχειροποίητος* would come to mean 'free from pollution, pure.' Comp. Acts vii. 47, and see Lightfoot on Col. ii. 11. This spiritual home is among *τὰ μὴ βλεπόμενα* (iv. 18). Note the balanced contrast, as in iv. 17. The present body is (1) earthly, (2) a tent-dwelling. The future body is (1) from God, in the heavens, (2) not made with hands, eternal. The R.V. rightly places a comma between 'eternal' and 'in the heavens,' for *ἐν τοῖς οὐρανοῖς* belongs to *ἔχομεν*.

2. καὶ γὰρ ἐν τούτῳ. We must choose between several translations of both halves. For *καὶ γάρ for* verily (R.V.), or *for* indeed, or *for also*, or *for moreover*: it introduces an additional point or emphatic reason. Here *γάρ* introduces the motive of S. Paul's words: 'I speak of this sure hope because we are conscious of sorrow.' For *ἐν τούτῳ, in this* tent-dwelling, or *in this* body? or *hereby* (1 Cor. iv. 4), or '*by this, herein*' (Jn iv. 37, xv. 8, xvi. 30) are possible renderings. 'For truly this is why we groan' may be right; but 'For in this *σκῆνος* we groan' is more probable. In either case, "the burden of infirmity we carry about with us prevents the full realization of our blessedness" (Lias). Comp. Rom. viii. 23.

ἐπενδύσασθαι ἐπιποθοῦντες. Because we long *to be clothed upon.* The participle gives the reason for *στενάζομεν*: comp. *εἰδότες* (iv. 14).

Winer, p. 144. The double compound occurs nowhere else in Biblical Greek, but is full of meaning here; comp. *ἐπενδύτης* (Jn xxi. 7; Lev. viii. 7; 1 Sam. xviii. 4 A). The metaphor makes the easy change from a small tent to a garment. Here we have the two combined, to be *clothed* with a *habitation*. For the accusative comp. Mt. vi. 25; Mk vi. 9; Lk. vii. 27; 1 Cor. xv. 53, 54. Even more than *οἰκοδομή*, **οἰκητήριον** gives the idea of a permanent home (Jude 6; 2 Mac. xi. 2); and the idea is that of a lasting edifice being placed over a frail one, like one garment over another, so that the fabric that is covered ceases to be of value. The *ἐπενδύτης* was put on over the *χιτών*, and here the *ἐπενδύτης*=the Resurrection body, while the *χιτών*=the natural body. Comp. Asc. of Isaiah iv. 16, ix. 9, xi. 40. Our earnest desire is to escape death and draw the Resurrection body over the natural body, so that the less may be absorbed in the greater. The Apostle perhaps means that the eager longing is evidence of the reality of what is longed for. It is improbable that our natural craving to have our perishable bodies superseded by something imperishable should be incapable of realization. In the N.T. *ἐπιποθεῖν* is almost peculiar to S. Paul, who has it in all groups of his Epistles (ix. 14; Rom. i. ii.; Phil. i. 8, ii. 26; 1 Thes. iii. 6; 2 Tim. i. 4). Place only a comma at the end of *v.* 2.

3. εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. See critical note. Here the metaphor of the garment is uppermost. Comp. the argument in Plato, *Phaedo* 87. In the *Gorgias* 523, the dead, having been deprived of their bodies, are called *γυμνοί*: and here *γυμνός* seems to mean 'without a body.' Comp. *Crat.* 403 and Orig. *c. Cels.* ii. 43. A man without his *ἐπενδύτης* was called *γυμνός* (Jn xxi. 7): still more would he be called *γυμνός* if he had also thrown off his *χιτών*. But if the *ἐπενδύτης* was on him the absence of the *χιτών* would not be felt. The clause explains the latter half of *v.* 2. 'I say *clothed upon*, of course on the supposition that, when we are clothed upon, we shall not be found without any covering at all.' Only those who are still in the body at the Second Advent (to which crisis the aorists refer) can be said to be *clothed upon*. The dead, who have left their bodies, may be said to be clothed, when they receive a heavenly body, but not clothed upon. Cremer (*Lex.* p. 163) contends that here *γυμνός* means 'stripped of righteousness, guilty.' But the passage is one of which the meaning is uncertain. See notes in the Speaker's Commentary, pp. 418, 424. The *καί* adds emphasis to the assumption; 'if indeed it so be,' 'if it really is the case.' But this is perhaps too pronounced, and the force of the *καί* may be better

given in intonation. Lightfoot on Gal. iii. 4 remarks that εἴ γε "leaves a loophole for doubt, and καὶ widens this, implying an unwillingness to believe on the part of the speaker." Elsewhere S. Paul speaks of the body, when the life is gone, as γυμνός (1 Cor. xv. 37). Comp. Enoch lxii. 15, 16; Secrets of Enoch xxii. 8.

4. καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει. After the explanatory remark in *v.* 3 he returns to *v.* 2: *For* **verily** (as in *v.* 2), or **For indeed** (R.V.), *we that are in* **the** *tabernacle* (the one mentioned before) *do groan, being* (=because) *burdened*: comp. i. 8. This seems to refer to all Christians, not to the Apostles or ministers only; see on *v.* **1.**

ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι. Because (Rom. v. 12) *we* **do not wish to** *be unclothed*; or, **wherefore** (Phil. iii. 12) *we* **do not wish to** *be unclothed.* As in Phil. iii. 12 (see Lightfoot's note), either 'because' or 'wherefore' makes sense; but here 'because' makes the better sense. The thought that he may be 'unclothed,' *i.e.* lose his body, before the Lord returns, is painful to the Apostle, and makes him groan. He would much rather live to see the Second Advent, and have the resurrection body put on him without dying. Such a feeling was natural to one who believed the Second Advent to be near. The direct transition from life to a higher life seemed to be much happier than the transition from life through death and resurrection to the higher life. See the remarkable parallel 2 Esdr. xiii. 24; also Tertul. *De Resur. Carn.* 41 ff. The A.V. puts the 'not' in the wrong place: οὐ must go with θέλομεν. For the play on words comp. i. 13.

ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. *That* **what is mortal** (*in us*) *may be swallowed up* (ii. 7; 1 Cor. xv. 54) **by** *life*; *i.e.* that our bodies, instead of being separated from us by death, may be transfigured and glorified by life, through the absorption of all that is perishable. Comp. Is. xxv. 8. In the Book of Enoch this feeling takes the form of a desire to be translated to the Kingdom of Heaven, without consideration of the body; but there is the same confidence as to the future life in glory: "Here I wished to dwell, and my soul longed for that dwelling-place: here already heretofore had been my portion, for so has it been established concerning me before the Lord of Spirits" (xxxix. 8; comp. lxxi. 14, xc. 31).

5. ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός. But *he who* **wrought** *us* **out** *for* **this very thing** *is God.* 'But' implies 'This may seem strange.' But δέ may have reference to the wish in *v.* 4 and to its fulfilment: '*Now* he who &c.' The aorists point to the time when the fitness and the Spirit were given, and κατεργασάμενος refers to redemption and regeneration rather than to creation: comp. iv. 17,

vii. 10, 11, ix. 11, xii. 2. By *αὐτὸ τοῦτο* is meant what is mortal being absorbed in life. It was for precisely this (Rom. ix. 17) that God prepared us, *who* **gave** *to us the earnest of the Spirit* (see critical note). The Spirit is an earnest of the realization of the yearning for future glory. With the doctrine of the Spirit as a pledge, here and i. 22, comp. Eph. i. 14, iv. 30 and Rom. viii. 15—17, 23.

6—10. These verses sum up results, and recall the strong conviction expressed in *v.* 1. The A.V. does not bring out the construction of *vv.* 6—8, which is broken by the parenthesis in *v.* 7. **Confident therefore always,** *and knowing that, whilst we are at home in the body, we are absent from the Lord, for we walk* **by means of** *faith and not* **by means of** *visible* **form,**—*we are confident, I say, and are well pleased rather to* **get** *absent from the body and to* **get home unto** *the Lord.* The repetition of *θαρρεῖν* must be preserved; and the change from presents (*ἐνδημοῦντες, ἐκδημοῦμεν*) to aorists (*ἐκδημῆσαι, ἐνδημῆσαι*) must be marked. For the thought comp. Phil. i. 23; 1 Thes. v. 10; also *ἄφιξις* in Acts xx. 29, where (as invariably in Hdt., Dem., &c.) it means 'arrival' = *ἐνδημῆσαι πρὸς τὸν κύριον*, not 'departing' (A.V., R.V.), *discessio* (Vulg.). Comp. the German *Heimgang* for 'death,' and see Chase, *Credibility of the Acts*, pp. 263, 264. In the N.T. *θαρρεῖν* is rare (vii. 16, x. 1, 2; Heb. xiii. 6), in the LXX. perhaps only Prov. i. 21: *θαρσεῖν* is more common, especially in the imperative.

7. **διὰ πίστεως...διὰ εἴδους.** Perhaps *διά* has not quite the same shade of meaning in both cases. In each place it may indicate either the *means by which*, or the *element through which*, the motion takes place. The latter meaning easily passes into the *condition in which* a thing takes place. In Rev. xxi. 24 *διὰ τοῦ φωτὸς περιπατεῖν* may mean 'walk in the light' (A.V.), or, 'amidst the light' (R.V.), or, 'by the light' (R.V. margin). Here *διὰ εἴδους* cannot mean 'by sight' in the sense of 'by our eyesight': it means 'by that which is seen' (Lk. iii. 22, ix. 29); 'we have no pillar of cloud or of fire to guide us.' Comp. *στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων* (Num. xii. 8), which S. Paul has also in mind in 1 Cor. xiii. 12. We live here under a condition of believing in Christ, not under the condition of His visible presence.

8. The **δέ** marks the resumption of *θαρροῦντες* in *θαρροῦμεν*, and this is well rendered by 'I say' (A.V.).

εὐδοκοῦμεν. **Are well pleased** (xii. 10; Mt. iii. 17, xii. 18, xvii. 5; Lk. xii. 32; 1 Cor. i. 21; &c.): stronger than *θέλομεν*. The Apostle is more than willing to *migrate out of the body*; which shows that though there may be natural awe, there is no fear of death in *v.* 4.

As at a later period (Phil. i. 20—25), he is 'in a strait betwixt the two.' For some reasons he would like to remain alive; for others he would prefer to depart. But the reasons for wishing to remain have changed. Here it is for his own sake that he desires not to die: he believes that the Lord will come soon, and he longs to see Him without dying. There it is for the sake of the Philippians that he desires to remain alive: they can ill do without him. Probably, when he wrote to them, he was less confident that Christ would come soon, and therefore had ceased *for this reason* to wish to live longer. In both cases the reason for his desire to migrate from the body is that he may come home to the Lord. Comp. Cic. *Tusc.* I. 41. 98.

9. διὸ καὶ φιλοτιμούμεθα. *Wherefore* **also** (i. 20) *we* **are ambitious** (R.V. margin), *whether we are* **at home** or **absent from home,** *to be* **acceptable** (Rom. xii. 1, 2, xiv. 18, Eph. v. 10) *to him.* If εὐδοκέω is 'am well pleased,' we must have a different expression for εὐάρεστοι, for which otherwise 'well-pleasing' (Phil. iv. 18; Col. iii. 20; Heb. xiii. 21) is accurate: in LXX. only Wisd. iv. 10, ix. 10. In late Greek, φιλοτιμέομαι loses its definiteness, and need mean no more than 'strive earnestly': so that 'labour' (A.V.) and 'make it our aim' (R.V.) represent it fairly well. Elsewhere only Rom. xv. 20; 1 Thes. iv. 11. Nevertheless the older meaning may be right here. This aim of the Apostle is his legitimate *ambition*: whatever his personal wishes might be, this is a point of *honour* with him. It is incredible that εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες refers to his *place of abode in this world.* Both *v.* 8 and *v.* 10 show that the reference is to being *in the body* or *out of the body.* His ambition is, in either state to have Christ's approval. See on i. 6.

10. τοὺς γὰρ πάντας ἡμᾶς. First with great emphasis: *For* **all** (1 Cor. x. 17) **of us** *must* **be made manifest** (1 Cor. iv. 5) *before the judgment seat of Christ.* This is a reason for aiming at Christ's approval; *every Christian,* whether Apostle or not, whether in the body or out of it at the time of His Advent, will, by Divine decree (δεῖ), have to come before Him for approbation or condemnation, there to be made manifest (iii. 3) by having his real character disclosed (Jn iii. 21; Eph. v. 13; Col. iii. 4; Rev. iii. 18, xv. 4). φανερωθῆναι is stronger than 'appear' (A.V.), which is φαίνεσθαι.

ἔμπροσθεν τοῦ βήματος. Comp. Rom. xiv. 10. The word is used of earthly judgment-seats Mt. xxvii. 19; Jn xix. 13; and often in Acts. In the LXX. it is a 'pulpit' or 'platform,' rather than a 'judgment seat' (1 Esdr. ix. 42; Neh. viii. 4; 2 Mac. xiii. 26), or a 'footstep, walk' (Deut. ii. 5; Ecclus xix. 30, xlv. 9).

τοῦ βήματος τοῦ χριστοῦ. See also Polycarp 6. In Rom. xiv. 10 we have *τῷ βήματι τοῦ θεοῦ*. "It is important to notice how easily St Paul passes from Χριστός to Θεός. The Father and the Son were in his mind so united in function that they may often be interchanged. God, or Christ, or God through Christ, will judge the world. Our life is in God, or in Christ, or with Christ in God" (Sanday and Headlam *ad loc.*).

ἵνα κομίσηται ἕκαστος. *That* **each** *one may receive.* The treatment will be individual, soul by soul. From implying that what is received is one's own or one's due (Tob. vii. 12, 13; 2 Mac. vii. 11) *κομίζομαι* easily acquires the sense of 'am requited for' (Col. iii. 25; Eph. vi. 8; Lev. xx. 17). It is used of receiving wages and reaping a reward (2 Pet. ii. 13; 2 Mac. viii. 33).

τὰ διὰ τοῦ σώματος. *The things* (done) **by means of** *the body* as an instrument, and therefore while the agent *ἐνδημεῖ ἐν τῷ σώματι*. In Plato we have such expressions as *ἡδοναί*, or *αἰσθήσεις, αἱ διὰ τοῦ σώματος*.

πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον. See critical note. It is of course more probable that *κακόν* should have been substituted for the less common *φαῦλον*, than that *φαῦλον* should have been substituted for *κακόν*. But *φαῦλον* is so common of moral evil (Aristotle *passim*), that a copyist might have thought it more appropriate here than the vaguer *κακόν* (see on xiii. 7). Therefore the alteration of *κακόν* into *φαῦλον* is not impossible. For this use of *πρὸς* comp. Lk. xii. 47; Gal. ii. 14: *according to* **the things which he did** while in the body, *whether* **he did** *good or* **did** *bad*. The neuter singular sums up the single acts (*τὰ διὰ τ. σ.*) as one result. There are gradations of recompense (ix. 6); but nothing is said here either for or against the doctrine of a probation after death. There is silence as to the possibility of such probation. The Apostle says that all Christians will have to answer, each by himself, for what has been done by them in this life. The natural, but not necessary, implication is, that there will be no other period in which either reward or punishment can be earned. Nor is there anything to show whether S. Paul thought of the judgment of each person as taking place when he left this world, or as being deferred till Christ's Return to judge all who are still in the body.

v. 11—vi. 10. The Life of an Apostle.

It is not easy to find a suitable heading for this section, which, although consecutive, touches on a variety of topics connected with the office of an Apostle and with S. Paul's own life and experiences.

But there is a marked transition from the Sufferings and Supports of an Apostle (iv. 7—v. 10) to matters which do not fall under that head. He once more makes personal explanations as to his conduct, and in particular as to his work in the capacity of a preacher (*vv.* 11—19), of an ambassador (*vv.* 20, 21), and of a minister (vi. 1—10). All this has been of a character which ought to commend him to those among whom he has worked.

11. τὸν φόβον τοῦ κυρίου. *The* **fear** *of the Lord*; the fear which we feel before Christ as our Judge (Eph. v. 21), not 'the terror' (A.V.) which He inspires. Comp. *οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ* (Ps. xxxv. 1). S. Paul is conscious that his actions are determined by the conviction that he will have to answer for them before the judgment-seat of Christ.

ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα. The two clauses are in marked contrast, an effect which the A.V. spoils by bad punctuation. There should be only a comma after the first clause and more than a comma after the second: **men we persuade** (Gal. i. 10), **but to God we have been made manifest** (1 Cor. iv. 5). Of what is it that the Apostle persuades men? Of his own integrity. This explanation brings out the contrast. 'I have to *persuade* men that I am honest, but to God I *have already been made manifest* and remain so.' The judgment passed by God on his conduct has been made with full knowledge. The prejudices of the Corinthians against him, being the result of misapprehension, can be removed by persuasion, and he hopes that they have been removed: *I* **hope** *that in your consciences also we* **have been** *made manifest.* After *ἐλπίζω* we commonly have the aor. infin. (1 Cor. xvi. 7; Phil. ii. 19, 23; &c.); but the perfect here answers the previous perfect, and both express what has been and remains manifested. The *καί* means 'in your consciences as well as to God.' He hopes that his self-vindication has been successful, and that he is seen by them as he knows that he is seen by God.

There is another view with regard to *πείθομεν*, making it anticipate *vv.* 18—20; 'Realizing the awfulness of the thought of Christ who is the Judge of all, we do our work as an Evangelist; we persuade men to be reconciled to God and so be ready for that day.' Then, partly perhaps because persuasion suggests the idea of artifice and recalls to his mind the charge of insincerity, he continues, 'but to God we have been made manifest.'

12. οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν. See critical note. **We are not again commending** *ourselves to you*: see on iii. 1. What he

has just been saying would easily lend itself to a repetition of that charge.

ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν. *But* (on the contrary we say this) **as giving you an occasion of glorying** *on our behalf, that ye may have* (it to use) **against them who** *glory in appearance and not in heart.* Once more (ii. 12) it is all for the Corinthians' sake. What looks like self-praise is really done to supply them with material, when they have to stand up against those who boast about superficial advantages rather than solidity of character. His Jewish opponents boasted of their descent from Abraham, of being circumcised, of having exclusive privileges, perhaps also of intimacy with James, the Lord's brother, and of having seen Christ Himself. S. Paul tells the Corinthians that he is giving them the means of answering these boasts with boasting of a different kind. If what he has been saying about himself is believed by them to be true, they can use it as an answer. 'What are the external advantages of which you vaunt compared with a good conscience and work done in the fear of God? Our experience of Paul is that he devotes himself to God and to us. You do neither.' With the exception of Lk. xi. 54, *ἀφορμή* in the N.T. is peculiar to S. Paul (xi. 12; Rom. vii. 8, 11; Gal. v. 13; 1 Tim. v. 14). For the opposition between **πρόσωπον** and **καρδία** see 1 Thes. ii. 17; 1 Sam. xvi. 7; and here, as there, neither word has the article, classes, not individual cases, being under consideration. The subjective *μή* (see critical note) gives the class as thought of, not as existing in fact; but this distinction is dying out in late Greek and need not be insisted upon here. For *καυχῶμαι* see on ix. 2: in the N.T. it is followed by *ἐν*, in the LXX. by *ἐν* and sometimes *ἐπί* or acc., in classical Greek by *εἰς*, *ἐπί*, or acc.

13. εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. For *whether we* **went mad** (it was) **for** *God; or whether we are in our right mind,* (it is) **for you.** The change from aorist to present must be marked: the datives are *commodi*, and must be translated alike. S. Paul had his speaking with tongues, his revelations, his ecstasies; and for all that side of his life his critics had said with Festus (Acts xxvi. 24), as His critics had said of Christ (Mk iii. 21), that he was mad. 'Be it so,' he replies; 'let us allow that at such times I was beside myself; it was to God and in His service that I was so. But now and generally I am in my right mind; and it is to you and in your service that I am so. Take whichever side of my life you like; assume that the whole of it is madness, or the whole of it sanity; where does selfishness come in? There is no room for it either in

what is directed to God's glory or in what is devoted to your edification.' If *ἐξέστημεν* refers to one event, and not to the different occasions on which he had exceptional spiritual experiences, it must be referred to the Rapture recorded in xii. 1—5 rather than to his conversion, for the latter, by turning him into an Apostle, was as much *ὑμῖν* as *θεῷ*. Assuming that xii. 1—5 was written before this, this may be a direct reference to it. It was one instance of his being 'beside himself,' of which he had 'gloried' to the Corinthians. See Swete on Mk v. 15. For *εἴτε...εἴτε...* see on i. 6.

14. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς. This is not parallel to *τὸν φόβον τοῦ κυρίου* (*v.* 11): it means the love which Christ has towards us (Eph. iii. 19; Rom. v. 5, 8). See Cremer, *Lex.* p. 594. Because He loves us so much, we have to restrict our energies to the service of God and of our fellow-men, to the exclusion of self. By *συνέχει* is meant 'keeps within bounds,' prevents from wandering to other objects than the service of God and of man. The word implies pressure (Lk. viii. 45, xix. 43), but the pressure which restrains (Lk. xii. 50), rather than that which pushes forward. See Lightfoot on *συνέχομαι ἐκ τῶν δύο* (Phil. i. 23), the only other Pauline use of the verb; 'I am hemmed in on both sides, I am prevented from inclining one way or the other.' 'Urges us on' is not quite the meaning, although Chrysostom so paraphrases it; *οὐκ ἀφίησιν ἡμᾶς ῥαθυμῆσαι οὐδὲ ὑπνῶσαι, ἀλλὰ διανίστησι πρὸς τοὺς ὑπὲρ ὑμῶν πόνους, καὶ ὠθεῖ.* He twice quotes, *ἡ ἀγάπη τοῦ θεοῦ*, a reading for which there seems to be no authority. But restrains us *from commending ourselves* may be right. The idea of motive, though not in the word, can perhaps be deduced from it; 'possesses us, absorbs us'; comp. Acts xviii. 5, 'he was wholly absorbed in preaching.'

κρίναντας τοῦτο. *Because we formed this judgment* (1 Cor. x. 15, xi. 13), came to this opinion. Some refer this to his conversion. But at the moment when Christ captured him and changed him from a persecutor into a convert he could hardly be said to have formed any such conviction. The time of reflexion after his conversion may be meant. In that case translate, *because we have formed this judgment*, or *because we thus judge* (A.V., R.V.). The *τοῦτο* anticipates *ὅτι* and *ἄρα*, especially the latter: it is *οἱ πάντες ἀπέθανον* that is the main element in the judgment. For this use of *τοῦτο* comp. viii. 20, x. 7, 11.

ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον. See critical note. *That one died for all*, therefore they all died; the *ὅτι* is practically the sign of quotation, giving the words of his judgment. In one sense, all died in Adam (1 Cor. xv. 22); in quite another,

all died in Christ (Gal. ii. 19; Col. iii. 3). This is the interpretation of *οἱ πάντες ἀπέθανον* adopted by Athanasius, Cyril of Alexandria, and many moderns; and it is preferable to the explanation that the death of one for all showed that all men were *previously dead in sin*, which Chrysostom seems to mean.

15. **ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν.** *That they which live should* **no longer** (now that they have died in Christ as their representative) *live to themselves.* Christ died for all, that they should die to themselves, and live to Him. Comp. Rom. xiv. 7—9; Gal. ii. 20.

τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. The *ὑπὲρ αὐτῶν* goes on to *ἐγερθέντι*, and this shows that in *vv.* 14, 15 *ὑπὲρ ὑμῶν* must not be rendered 'in your *stead*.' Christ was raised on our *behalf*, that we might be made alive in Him (*οἱ ζῶντες*) and ourselves be raised again; but He was not raised *instead* of us, *ἀντὶ ἡμῶν*. Comp. *τὴν δύναμιν τῆς ἀναστάσεως* (Phil. iii. 10).

16. Against all external evidence this verse has been suspected of being a subsequent insertion, made either by the Apostle or by a copyist, because (it is said) it breaks the argument. No doubt the passage would read quite smoothly if we omitted *v.* 16: but that does not prove that *v.* 16 is not original. Its connexion with what precedes and with what follows is very intelligible. Seeing that all men are intended to live, not to self, but to Christ and to others in Him, it follows that our knowledge of others must not be *κατὰ σάρκα*: it must not be based upon their bodily appearance or material circumstances, such as race, wealth, position, and the like. It is the inner man, the spirit, the new creation, which counts; and this is the same in Jew and Gentile, rich and poor, teacher and taught. Comp. xi. 18; Phil. iii. 4; Jn viii. 15.

Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν. There is a strong emphasis on *ἡμεῖς*, and a secondary emphasis on *ἀπὸ τοῦ νῦν*, a phrase which, with this exception [and Jn viii. 11], is peculiar in the N.T. to S. Luke (i. 48, v. 10, xii. 52, xxii. 18, 69; Acts xviii. 6). *Wherefore* **we** *henceforth know no man after the flesh.* He intimates that there are people, his Judaizing opponents, whose knowledge is limited to externals, and that there was a time when he himself did so. But when once a man has recognized that in Christ he and all died and rose again, he makes that mistake no longer.

εἰ καὶ ἐγνώκαμεν. See critical note. *Even though* (iv. 3, 16) *we have known Christ after the flesh.* He admits as a fact that he once knew Christ only according to outward appearance, as a renegade Jew and revolutionary Rabbi, who had been rightly put to death.

ἀλλὰ νῦν οὐκέτι γινώσκομεν. *Yet now* we come to *know* (Him in that way) *no more.* S. Paul had got rid not only of his original hostility to Christ, but also of his early narrowness of view respecting Him. In connexion with Him "all mere local, and family, and national distinctions" were out of place. The change from *οἴδαμεν* to *ἐγνώκαμεν* is made, simply because *οἴδαμεν* is present, and a perfect is wanted: when the present is again wanted, the change is naturally from *ἐγνώκαμεν* to *γινώσκω*, instead of back to *οἴδαμεν*. But the difference between *οἴδαμεν* and *γινώσκω* is worth marking in translation.

17. ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν. The punctuation of the Vulgate may be safely rejected: *si qua ergo in Christo nova creatura, vetera transierunt.* "This seems to convert a striking truth into a barren truism" (Lias). **Wherefore** *if any man* **is** *in Christ,* (he is) *a new creature*; or (there is) *a new creation* (Gal. vi. 15): **the** *old things passed away* (Mt. v. 18, xxiv. 35). "This phrase *καινὴ κτίσις* is a common expression in Jewish writers for one brought to the knowledge of the true God. See the passages in Schöttgen I. p. 704" (Lightfoot on Gal. vi. 15). The *ὥστε* here is a step beyond the *ὥστε* of *v.* 16. That gives us the consequence of *v.* 15, this of *vv.* 15, 16 combined. 'If Christ died for all, that all might live to Him, and if knowledge by mere externals is for Christians no longer possible, *then,* if any one is in Christ, he is a new creature.' It is not likely that *ἔστω* is to be understood: '*let him be* a new creature' (A.V. margin). Comp. Tit. iii. 5. Marcus Aurelius says of the acquisition of a noble disposition, *ἔσῃ ἕτερος, καὶ εἰς βίον εἰσελεύσῃ ἕτερον* (x. 8). What follows here is an explanation of *καινὴ κτίσις*: **the** *old things passed away; behold,* **they** *are become new.* See critical note. Perhaps *τὰ ἀρχαῖα* here has the notion of 'antiquated, belonging to a past order' (Mt. v. 21, 33; 2 Pet. ii. 5): see Trench, *Synonyms* § lxvii. The aor. and perf. are in contrast; when the man came to be in Christ Jesus, then the old things *passed away.* The *ἰδού* and the perfect tense give the sentence a jubilant ring. Comp. *ἰδοὺ ἐγὼ ποιῶ καινὰ ἃ νῦν ἀνατέλει* (Is. xliii. 19), and *ἰδοὺ καινὰ ποιῶ πάντα* (Rev. xxi. 5); also Book of Jubilees v. 12.

18. τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τ. δ. τ. κ. This great change is not our own work: **but** *all things are* **from** *God, who* **reconciled** *us to Himself* **through** *Christ, and* **gave** *to us the ministry of reconciliation.* That *ἡμᾶς* means all mankind is clear from *κόσμον* in *v.* 19; and that *ἡμῖν* means the Apostles is clear from *ἐν ἡμῖν* in *v.* 19. Had *ἡμῖν* meant all

mankind, we should have had *ἐν αὐτοῖς* in *v.* 19. Here, as elsewhere in Scripture, the change on man's side is emphasized: Rom. v. 10, 11, xi. 15. In Rom. v. 11 the A.V. renders *καταλλαγή* by 'atonement,' which in 1611 was 'at-one-ment' and equivalent to 'reconciliation.' "Since we cannot *atone* you" (*Richard II.*, i. i. 203). "I would do much to *atone* them" (*Othello*, iv. i. 244). The notion of *making amends* by paying something is a later meaning. See Trench, *Synonyms* § lxxvii. Comp. *διαλλάγηθι τῷ ἀδελφῷ σου* (Mt. v. 24): *συνήλλασσεν αὐτοὺς εἰς εἰρήνην* (Acts vii. 26): and *ἀποκαταλλάσσω* (Eph. ii. 16; Col. i. 20, 21). S. Paul does not use the LXX. words *ἱλάσκομαι, ἐξιλάσκομαι, ἱλασμός*. He uses *ἱλαστήριον* Rom. iii. 25.

τὴν διακονίαν τῆς καταλλαγῆς. Comp. iii. 9. To the preachers of the Gospel is committed the work of persuading men to accept God's offer of reconciliation with Himself. For *διακονία* used of the Apostles comp. iv. 1, vi. 3; Rom. xi. 13; 1 Tim. i. 12; and often in Acts.

19. ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ. The *ὡς* indicates that this is S. Paul's view rather than an absolute statement: comp. xi. 21; 2 Thes. ii. 2. There are three ways of taking this sentence: *to wit, that there was God, in Christ reconciling the world to Himself* (Theodoret); *to wit, that God was in Christ, reconciling &c.* (A.V.); *to wit, that God in Christ was reconciling &c.* The last is to be preferred, making *ἦν καταλλάσσων* the periphrastic imperfect. Comp. Jn i. 9 and Lk. i. 10 for similarly doubtful cases; but there the *ἦν* should probably be taken separately. For the omission of the article before *κόσμος* comp. Gal. vi. 14; 1 Cor. viii. 4, xiv. 10; Rom. iv. 13. The verse contains the Pauline doctrine that in redemption the Father is the Source, the Son the Mediator: Rom. iii. 24; Col. i. 20. See Origen, *Philocal.* xiv. 10.

μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος κ.τ.λ. Comp. Col. i. 19, 20; 1 Jn ii. 2. There were two things which showed that God was working to win over the whole human race to Himself, (1) His not reckoning against them sins for which Christ had atoned, (2) His having deposited with the Apostles His message of reconciliation. The change from present to aorist participle indicates that the not reckoning sins went on continually, while the commission was given once for all. As in Gal. i. 1, the Apostle claims to have received his commission direct from God. On the difference between the *πάρεσις* (Rom. iii. 25; comp. Acts xvii. 30; Wisd. xi. 23 [24]) and the *ἄφεσις* of sins see Trench, *Syn.* § xxxiii. The former is putting *aside*, praetermission, for

future treatment, of foregone sins; the latter is putting *away*, full and unreserved remission.

20, 21. He sets forth his work as an ambassador from God. See Lightfoot's *Ordination Addresses*, pp. 47 ff.

20. **Ὑπὲρ Χριστοῦ.** First with emphasis. **On behalf of Christ, therefore, we are acting as ambassadors,** *as though God* **were intreating** *by us* (i. 19, ix. 11). Comp. for the construction of the last clause *ὡς μὴ ἐρχομένου μου* (1 Cor. iv. 18); also Heb. xiii. 17 and Jas. ii. 14. and for the meaning of the whole *ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει* (Eph. vi. 20) and Lightfoot's note on Philem. 9.

δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ. *We* **beseech on behalf of Christ, Become reconciled** *to God.* We have the change from *παρακαλῶ* to *δέομαι* again x. 1, 2: comp. viii. 4. As in *vv.* 14, 15, *ὑπέρ* is 'on behalf of': 'in Christ's stead' (A.V.) is probably wrong in both places; and both must be translated alike. '*Become* reconciled' is better than 'be *ye* reconciled' (R.V.), as (1) expressing the tense, (2) as avoiding the emphasis on 'ye,' which is not in the Greek at all.

21. **τὸν μὴ γνόντα ἁμαρτίαν.** The insertion of *γὰρ* in some MSS. and versions illustrates the tendency, especially in versions, to insert particles, which make the diction more smooth, but less forcible. Here the abruptness of the appeal is impressive. 'Does any one ask, How should I be reconciled?' **Him who knew no sin, on our behalf he made (to be) sin** (Gal. iii. 13): **in order** *that we might* **become** *the righteousness of God in Him.* Cremer, *Lex.* p. 640. Here, as probably in Heb. iii. 2, *ἐποίησεν* may mean 'constituted.' The proposal to make *ἁμαρτίαν* in *ἁμ. ἐποίησεν* mean 'sin-*offering*' has found advocates from Augustine to Ewald; but N.T. usage is against it. Ritschl, *Rechtfertigung und Versöhnung* (Eng. tr., *Justification and Reconciliation*, Edinb. 2nd ed. 1902), is a storehouse of information as to theories respecting this difficult subject. See also Oxenham, *The Catholic Doctrine of the Atonement*, Lond. 1881; Lias, *Hulsean Lectures*, Camb. 1884; Westcott, *The Victory of the Cross*, Lond. 2nd ed. 1889.

ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. This includes both the righteousness which is God's attribute and also that which proceeds from Him as a grace to man: see Sanday and Headlam on Rom. i. 17. While God is made human in Christ, even to the extent of being a sacrifice for man's sin, man is made divine in Christ, even to the extent of winning the reward for God's righteousness. As Theodoret puts it, *κληθεὶς ὅπερ ἦμεν ἡμεῖς, ἐκάλεσεν ἡμᾶς ὅπερ ὑπῆρχεν αὐτῷ.* Note that the two cases are looked at from opposite sides: *ἐποίησεν* states

God's action towards Christ, γενώμεθα states man's advantage through the same. See Briggs, *The Messiah of the Apostles*, pp. 122 ff.

ἐν αὐτῷ. By virtue of His atoning death and our union with Him. It balances ὑπὲρ ὑμῶν: but we do not 'become righteousness' ὑπὲρ Χριστοῦ, 'on Christ's *behalf*.' On the death of Christ as a propitiatory sacrifice see Sanday and Headlam on Rom. iii. 26.

CHAPTER VI.

3. ἡ διακονία (ℵBCKLP, Copt.) rather than ἡ διακονία ἡμῶν (DFG, Latt. Syrr.).

4. συνιστάνοντες (BP, some cursives) rather than συνιστάντες (ℵCDFG) or συνιστῶντες (ℵ³D³KL). The evidence in iv. 2 is helpful here.

11. ἡ καρδία ἡμῶν (CDFGKLP) rather than ἡ καρδία ὑμῶν (ℵB).

15. Χριστοῦ (ℵBCP, Latt. Copt.) rather than Χριστῷ (DFGKL, Syrr.), and **Βελίαρ** (ℵBCLP) rather than Βελίαν (DK, some cursives and *plurimi codices* known to Jerome).

16. ἡμεῖς...ἐσμέν (ℵBDLP, Copt. Aeth.) rather than ὑμεῖς...ἐστέ (ℵ³CD³FGK, Vulg. Arm. Syrr.). Comp. vii. 12, viii. 8, 19 for similar confusion between ἡμεῖς and ὑμεῖς.

Chap. VI. The same Subject continued.

1—10. S. Paul continues his personal explanations respecting his work. These personal explanations are specially prominent in *vv.* 3 and 4, about which *vv.* 4—10 give details as to the way in which his ministry was exercised. He can give an account of it which might well put his adversaries to shame. His readers can use it as a material for defence. "The almost lyrical character which belongs to this burst of feeling may be fitly compared to Rom. viii. 31—39; 1 Cor. xiii. 1—13, which occupy in a similar manner the central place in these Epistles" (Stanley).

1. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν. But working *together* (*with him*) **we intreat** *also*. The reference is to v. 20: 'we besought you on Christ's behalf to become reconciled to God; *but* we do more; we intreat also.' Συνεργοῦντες implies working *with* some one, and with God or with Christ is probably meant. With *the other Apostles*, or with *other teachers at Corinth*, or with *you Corinthians* is possible, but

does not fit the context so well as with *Him*. 'Working together with *our exhortations*,' joining example to precept, is forced. The *καί* refers to the previous appeal, and shows that the same class of readers is addressed as before. It takes up the idea of the 'ambassador.' Comp. 1 Cor. iii. 9.

μὴ εἰς κενὸν τ. χ. τ. θ. δέξασθαι ὑμᾶς. The *ὑμᾶς* is emphatic, 'ye any more than we Apostles. Our converts must remember what the grace which they have received involves, and must live accordingly. That they have received it through divinely appointed Apostles should remind them of their obligations, and render Corinthian licentiousness impossible.' For *εἰς κενόν* comp. Gal. ii. 2; Phil. ii. 16; 1 Thes. iii. 5; Is. lxv. 23; Jer. vi. 29. For the timeless aorist after *παρακαλεῖν* comp. ii. 8; Rom. xii. 1, xv. 30; Eph. iv. 1. It is still more common after *κελεύειν*.

2. A parenthesis, showing why the Corinthians should *at once* follow his exhortations. The nom. to **λέγει** is *ὁ θεός* (*v.* 1) who gives the grace, and with whom the Apostle works. The quotation is from the LXX. of Is. xlix. 8. **At an acceptable time I hearkened to** *thee, and in* **a** *day of salvation I* **succoured** *thee.* In the original the words apply to Jehovah's ideal Servant, and they are here transferred to the followers and members of Christ. The *καιρὸς δεκτός* in the original is 'a season of favour': comp. *λόγοι τῆς χάριτος* (Lk. iv. 22): it is that in which *ἡ χάρις τοῦ θεοῦ* specially abounds. Comp. *ἐνιαυτὸν Κυρίου δεκτόν* (Lk. iv. 19). The aorists point to this blessed season as certain. In the LXX. *εἰσακούω* is very frequent; in the N.T. here only.

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος. This is the Apostle's comment on the Scripture just quoted, and in his earnestness he intensifies the *δεκτός* into a strong double compound: *Behold now is the* **welcome and acceptable** *time*: viii. 12; Rom. xv. 16, 31.

3. **μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν.** Coordinate with *συνεργοῦντες* (*v.* 1). Comp. *ἐν μηδενὶ λειπόμενοι* (Jas i. 4). Winer, p. 608. On the relation of *πρόσκομμα* to *σκάνδαλον* see Ellicott on 1 Cor. viii. 9. In the N.T. *πρόσκομμα* is more common (1 Cor. viii. 9; Rom. ix. 32, 33, &c.) than *προσκοπή*, which in the LXX. does not occur. The Vulgate has *offendiculum* for *πρόσκομμα*, except in *lapis offensionis* for *λίθος προσκόμματος*, and *offensio* for *προσκοπή*.

ἵνα μὴ μωμηθῇ ἡ διακονία. See critical note. The rare verb (viii. 20; Prov. ix. 7; Wisd. x. 14) states that he strives not to be a disfiguring *blemish* (2 Pet. ii. 13), a disgrace to his profession. In him the reputation, not merely of all ministers, but of the cause for which they

worked was at stake: *tunc enim vituperaretur ministerium, si aliter quam praedicabant viverent* (Atto Verc.). *Vituperabitur enim, non si fecerimus mala solum quae improbamus, sed etiam si non fecerimus bona quae docemus* (Herveius Burgidolensis).

4. ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θ. δ. See critical note. *But in everything* (vii. 11, 16, ix. 8, xi. 9) *commending ourselves, as* God's *ministers* (*should do*): **διάκονοι**, not *διακόνους*, with emphasis on *θεοῦ*. Comp. iii. 1. Again (comp. iv. 8—12) he counts up his sufferings.

ἐν ὑπομονῇ πολλῇ κ.τ.λ. The repetition of *ἐν* eighteen times, *διά* thrice, *ὡς* seven times, is impressive. There is a rough grouping in the series. One of the main characteristics of his ministry is placed first, and then we have in three groups the ways in which the *ὑπομονή* is exhibited. In *v.* 6 he returns to the main characteristics, of which he mentions eight more. The changes to *διά* and to *ὡς* mark two other groups. Distinguish *ὑπομονή* from *μακροθυμία* in *v.* 6. The former is endurance of what is adverse, without complaining or losing heart: it is a brave patience (i. 6, xii. 12). The latter is endurance of injuries, without being provoked to anger or retaliation. Trench, *Synonyms* § liii. See Mayor on Jas i. 3.

ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις. These are one of the fields in which *ὑπομονή* is shown. They are troubles which beset his work. For *θλίψεις* comp. i. 4, 8, ii. 4, iv. 17. Obviously *ἀνάγκαι* are worse, as implying either that they cannot be avoided, or that, if they come, there is no escape (xii. 10; Job v. 19; xxx. 25; Ps. xxiv. 17). But it is not clear that *στενοχωρίαι* are worse than *ἀνάγκαι*. In iv. 8 he speaks of being *θλιβόμενος ἀλλ' οὐ στενοχωρούμενος*. Here he speaks of being subject to both degrees of pressure.

5. ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις. Another field in which the *ὑπομονή* is manifested. These are the troubles which are inflicted on him by men. The *πληγαί* refer to scourgings or beatings from Jews or Romans; xi. 23—25; Acts xvi. 23. We know of only one imprisonment of the Apostle previous to this letter, viz. the one at Philippi; but evidently there had been others (xi. 23). He was expelled from Antioch in Pisidia, and was stoned at Lystra; and he may have been put in prison previous to these indignities. What might be called *ἀκαταστασίαι* (xii. 20; Lk. xxi. 9; Prov. xxvi. 28) are frequent in Acts (xiii. 50, xiv. 5, 19, xvi. 19, 22, xvii. 5, xviii. 12, xix. 23).

ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις. The third field in which *ὑπομονή* is exhibited;—the troubles which he laid upon himself as a

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necessary part of his work. By *κόποι* (xi. 23, 27; **1 Cor. xv. 28**) is meant all that involves great toil and weariness; by *ἀγρυπνίαι* (xi. 27; often in Ecclus.) all that interferes with sleep. The two cover all his energy, working with his hands, travelling, teaching, praying, 'anxiety about all the Churches.' Usage (Lk. ii. 37; Acts xiv. 23, xxvii. 9) almost requires us to understand *νηστεῖαι* of voluntary abstinence, rather than of inability to obtain food. In xi. 27 he distinguishes *νηστεῖαι* from hunger and thirst (1 Cor. iv. 11). We pass on from the fields in which *ὑπομονή* is manifested to characteristics which are coordinate with *ὑπομονή*: but *ἐν* must still be rendered 'in,' not 'by.'

6. ἐν ἁγνότητι. General purity of life and sincerity of purpose (xi. 3 and nowhere else in Biblical Greek): *in castitate* (Vulgate) is too narrow. See Westcott on 1 Jn iii. 3.

ἐν γνώσει. Knowledge of the spirit of the Gospel; viii. 7, xi. 6; 1 Cor. xii. 8, xiii. 2, 8, xiv. 6.

ἐν μακροθυμίᾳ, ἐν χρηστότητι. These two (coupled Gal. v. 22) refer to his conduct towards others. The former is the opposite of *ὀξυθυμία*, which is not found in Biblical Greek (but *ὀξύθυμος* in Prov. xiv. 17). The latter is the special grace of the gentleman, placing others at their ease and shrinking from causing pain; *invitans ad familiaritatem sui, dulcis alloquio, moribus temperata* (Jerome). Trench, *Synonyms* § lxiii.

ἐν πνεύματι ἁγίῳ. It is strange to find the Holy Spirit placed, apparently in a subordinate place, in a list of virtues. But perhaps this and *ἐν δυνάμει θεοῦ* are the closing members of the series, being placed at the end as the source of all these characteristics of the ministry; while immediately after the Holy Spirit are inserted two of the chief particulars in which His influence is exhibited, love (Gal. v. 22) and truthfulness. One may arrange the whole list thus; (1) *ὑπομονή*, exhibited *ἐν θλίψεσιν, κ.τ.λ.*, (2) *ἀγνότης*, (3) *γνῶσις*, (4) *μακροθυμία*, (5) *χρηστότης*, all of which spring from *Πνεῦμα Ἅγιον*, exhibited *ἐν ἀγάπῃ κ.τ.λ.*, and from *δύναμις θεοῦ*. But this is only a possible arrangement, and must not be pressed as intentional. One is tempted, however, to abandon the common reference to the Holy Ghost (A.V., R.V., &c.) and translate, *in a spirit that is holy*, meaning the Apostle's own spirit.

ἐν ἀγάπῃ ἀνυποκρίτῳ. Rom. xii. 9. Love free from affectation and formality, sincere and from the heart. In 1 Tim. i. 5, and 2 Tim. i. 5 it is applied to *πίστις*, Jas iii. 17 to *ἡ ἄνωθεν σοφία*, 1 Pet. i. 22 to *φιλαδελφία*, Wisd. v. 18 to *κρίσις*, xviii. 16 to *ἐπιταγή*. See on x. 5.

Profane writers seem not to know the word. Marcus Aurelius says, *εἰπὲ ὡς δικαιότατον φαίνεταί σοι· μόνον εὐμενῶς καὶ αἰδημόνως καὶ ἀνυποκρίτως.*

7. ἐν λόγῳ ἀληθείας. In Eph. i. 13; Col. i. 5; 2 Tim. ii. 15 the Gospel is called *ὁ λόγος τῆς ἀληθείας.* The omission of the article here does not prove that the Gospel is not meant, as *λόγῳ ἀληθείας* (Jas i. 18), *ποιηταὶ λόγου* (Jas iv. 11), *λόγος ζωῆς* (Phil. ii. 16) show. But perhaps the sincerity of his utterances is all that is intended here. Through the influence of the Spirit neither his affection nor his speech was hypocritical. His enemies said that both were.

ἐν δυνάμει θεοῦ. Not to be confined to either his preaching or his miracles (xii. 12): it covers the whole of his ministerial work, the success of which was not his but God's; *ἐν ἀποδείξει πνεύματος καὶ δυνάμεως* (1 Cor. ii. 4). For *δύναμις θεοῦ* comp. xiii. 4; 1 Cor. i. 18, ii. 5; Rom. i. 16; &c.

διὰ τῶν ὅπλων τῆς δικαιοσύνης. *By* **weapons** *of righteousness, i.e.* which righteousness supplies. Neither 'weapons,' nor 'armour' is satisfactory, the one meaning almost exclusively offensive, and the other quite exclusively defensive arms; whereas *ὅπλα* includes both. 'Arms' might be understood as *brachia* rather than *arma*. Comp. Eph. vi. 13—17. See Chase, *Chrysostom*, p. 183.

τῶν δεξιῶν καὶ ἀριστερῶν. **For** *the right hand and the left.* This does not mean for prosperity and adversity, but for *completeness.* The arms form a panoply; neither side is unarmed or unprotected.

8. διὰ δόξης καὶ ἀτιμίας. *By* **glory** *and dishonour.* The *δόξα* comes from God and His true servants, as when the Galatians treated him as an *ἄγγελος θεοῦ* (Gal. iv. 14): the *ἀτιμία* (xi. 21; 1 Cor. xi. 14) comes from those who oppose both, as the Jews and heathen (Acts *passim*). Such *δόξα* and such *ἀτιμία* are alike a recommendation of the Apostle and his work. For the opposition between *δόξα* and *ἀτιμία* comp. 1 Cor. xv. 43; between *τιμή* and *ἀτιμία*, Rom. ix. 21; 2 Tim. ii. 20.

διὰ δυσφημίας καὶ εὐφημίας. While *δόξα* and *ἀτιμία* are bestowed on those who are present, *δυσφημία* and *εὐφημία* are commonly used of the absent. Note the chiasmus: in the two pairs the good elements are in reverse order. Comp. ii. 6, iv. 3, xiii. 3. From these pairs S. Paul passes on to show the nature of the dishonour and evil report, and of the glory and good report. In the first two of the seven clauses, the order *δυσφημία, εὐφημία* is followed, the evil report being placed first, and the good and true statement second.

ὡς πλάνοι καὶ ἀληθεῖς. Here, with the change to **ὡς**, *v.* 9 should begin, as *v.* 8 with the change from *ἐν* to *διά*. Christ had been called *ἐκεῖνος ὁ πλάνος* (Mt. xxvii. 63), and 'how much more shall they call them of his household' (Mt. x. 25). This use of *καί* to introduce an antithesis is specially common in S. John (i. 10, 11, iii. 11, 19, 32, v. 39, 40, vi. 36, 43, &c.). In the N.T. *πλάνος* is never 'wandering,' but 'misleading, seducing' (1 Tim. iv. 1; 2 Jn 7). Contrast Job xix. 4.

9. ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι. This does not mean that he was known to some and not known to others; but that his opponents said that he was an insignificant teacher, about whose authority nothing was known, and yet, he was '*becoming* well known' to very many. Many were coming round to his side (i. 14, iii. 2). The compound, *ἐπιγιν.*, makes the antithesis more complete: comp. 1 Cor. xiii. 12. Cremer, *Lex.* p. 159.

ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν. In this and the four remaining clauses the contrast between *δυσφημία* and fact no longer holds. Rather, the contrast, so far as there is one, is between different sides of the same fact. His adversaries may have rejoiced over him as a dying man, of whom they would soon be rid; but more probably the thought is similar to that in iv. 10, 11; he is always in a dying state, and he is always being revived in the life of Christ. This seems to be the view of both A.V. and R.V., which here drop 'and *yet*,' and have simply 'and' for *καί*. In his joyous recognition of the other side of the fact S. Paul changes the simple participle into *ἰδοὺ ζῶμεν*. It would have been much less forcible to say *καὶ ζῶντες*.

ὡς παιδευόμενοι καὶ μὴ θανατούμενοι. The present participles throughout *vv.* 9, 10 should be noted: *as* being *chastened and not* being *killed*. This is parallel to the preceding couplet, and it confirms the view that both members express, from different points of view, what is the fact. Both couplets seem to be taken from Ps. cxviii.; *οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι...παιδεύων ἐπαίδευσέν με Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέν με* (17, 18). Here, as in the psalm, the chastening is that of God. Persecution by man, though not excluded, is not specially meant, having been mentioned in *v.* 5.

10. Here it is very improbable that *λυπούμενοι*, *πτωχοί*, and *μηδὲν ἔχοντες* are charges made against him by his enemies, while *ἀεὶ χαίροντες*, *πολλοὺς πλουτίζοντες*, and *πάντα κατέχοντες* are facts. All are given as facts. He was constantly being pained by his failures, and by his converts going astray; but God always turned his sorrow into joy (Jn xv. 20). He was always poor in this world's goods, but

God enabled him to enrich others in spiritual gifts (1 Cor. i. 5). Note the change from *καί* to *δέ* in these two contrasts. Are the Beatitudes in his mind? Contrast the antitheses in 1 Cor. vii. 29.

ἀεὶ δὲ χαίροντες. The overwhelming sense of God's love and of the indwelling of the Spirit in himself and in the Church filled him with inextinguishable joy: comp. Rom. v. 3, xiv. 7; Phil. ii. 17, 18, iv. 4.

πολλοὺς δὲ πλουτίζοντες. Not by alms; he was not well enough off to give much even to a few, and the collections for the saints which he organized did not make any one rich. Moreover, such an interpretation is unworthy of the lofty tone of this passage. The imparting of spiritual gifts is specially meant; comp. Eph. i. 7, ii. 7, iii. 8; Rev. ii. 9. On S. Paul's poverty see Ramsay, *Paul the Traveller*, pp. 34 ff.

ὡς μηδὲν ἔχοντες. Not even himself: *οὐκ ἔστε ἑαυτῶν* (1 Cor. vi. 19). He had given both soul and body to the service of Christ: *δοῦλος Χριστοῦ Ἰησοῦ* (Rom. i. 1; Tit. i. 1). The subjective negative does not imply that his adversaries mocked at his poverty, but only that from one point of view he possessed nothing. In the N.T. *μή* with participles is much more common than *οὐ*, the latter being used when something is denied of persons who are definitely before the mind (iv. 8, 9; contrast iv. 2). Winer, p. 609. The *ὡς* gives a subjective view.

πάντα κατέχοντες. A play on words (*ἔχοντες*, *κατέχοντες*) similar to those in i. 13, iii. 2, iv. 8. The compound implies holding fast as a sure possession (1 Cor. vii. 30, xi. 2; 1 Thes. v. 21). For *πάντα* comp. 1 Cor. iii. 22. In accordance with Christ's promise (Mk x. 27—30) he had received a hundredfold for what he had given up. He had everything that is of real value here, together with an eternal inheritance. As Augustine says, "The whole world is the wealth of the believer" (*De Civ. Dei* xx. 7). Comp. iv. 6, 18, v. 1; Phil. iv. 12.

vi. 11—vii. 16. Conclusion of the Appeal for Reconciliation; Exhortations to Christian Holiness; Statement of the Happy Tidings brought by Titus from Corinth.

11—13. Transition from the impassioned statement in *vv.* 3—10 to the exhortations in *vv.* 14 ff., which take up the exhortation in *v.* 1.

11. Τὸ στόμα ἡμῶν ἀνέῳγεν. Not 'is opened,' but 'is open, stands open.' Comp. Jn i. 52. With his usual frankness, he tells the inmost workings of his heart. 'Out of the abundance of the heart the

mouth speaketh.' He is referring to what precedes, and perhaps also to what follows.

Κορίνθιοι. This is the only place in which he addresses the Corinthians by name: comp. Gal. iii. 1; Phil. iv. 15; *rara et praesentissima appellatio* (Bengel).

πεπλάτυνται. 'Has been enlarged and remains so, ready to take you in.' Affection *εὐρυχώρους ἐργάζεται τὰς τῶν κεκτημένων καρδίας* (Theodoret). In spite of the way in which he had been treated, he had felt his love for them becoming intensified by the preparation of this letter. Note the telling asyndeton, and comp. *ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου* (Ps. cxviii. 32). In Deut. xi. 16 the meaning is different.

12. στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. See on iv. 8. If there is not *τελεία ἀγάπη* between them and him, the reason is, not that he has little room in his heart for them, but that they have no room in their affections for him. They were too full of prejudice and suspicion and unfounded resentment to admit the love which *οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, πάντα ἐλπίζει* (1 Cor. xiii. 5, 6). There seems to be no special point in the change from his *καρδία* to their *σπλάγχνα* beyond the avoidance of repetition. In both cases the seat of the affections is meant. The *σπλάγχνα* include the heart, lungs, and liver, rather than the bowels. See Lightfoot on Phil. i. 8, ii. 1; Philem. 12. Comp. *κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ* (1 Jn iii. 17).

13. τὴν δὲ αὐτὴν ἀντιμισθίαν. These words have no regular construction. Apparently the adverbial *τὸ αὐτό* and *ἀντιμισθία* have coalesced by attraction. **But as the same requital** (Rom. i. 27), *i.e.* as a requital in kind, a return of love for love: an adverbial accusative. The word is not found in the LXX.

ὡς τέκνοις λέγω. More affectionate than *υἱοῖς*: must not children love their parents? Comp. the outburst of affection, 1 Cor. iv. 14.

πλατύνθητε καὶ ὑμεῖς. Comp. *καταλλάγητε τῷ θεῷ* (v. 20). This is the point to which the letter, after the eloquent outburst in vi. 3—10, now returns. He had said, 'Be reconciled to God,' and 'receive not the grace of God in vain' (vi. 1). He has just added, 'Be reconciled to me' (*v.* 13). He is now ready to tell them how they may prove their reconciliation to God and himself and make good use of the grace which God has given them. Corinthian immorality must be banished from among them.

14—vii. 1. Warning against heathen modes of thought and life. The Corinthians are to keep themselves apart from such influence. There is here no unintelligible change of topic; and it is exaggeration to speak of "a remarkable dislocation of the argument" and "disconnexion with the context." It is true that vii. 2 would fit on very well to vi. 13: it is indeed a return to the topic of vi. 11—13. But that is no sufficient reason for maintaining, *against all textual evidence*, that this is an interpolation from the lost letter of 1 Cor. v. 9, or some other lost letter. That the end of one of these lost letters might get attached to another letter is intelligible. One might be imperfect at the end as the other was at the beginning. But could a fragment of one roll get inserted into the middle of another roll? That this passage is wholly spurious, an interpolation composed by an early scribe, is very improbable. Βελίαρ, μετοχή, συμφώνησις, συγκάθεσις, and μολυσμός are found nowhere else in the N.T.; but ἅπαξ λεγόμενα abound in S. Paul's letters. There are about 38 such words in Colossians, about 41 in Philippians, about 42 in Ephesians. And it should be noticed that three out of the five in this passage are the result of trying to vary the word for union and fellowship. The tone of these verses is thoroughly Pauline; and after the hint given in vi. 1 this exhortation to purity of faith and conduct comes in here naturally enough. The return to the affectionate appeal of *vv.* 11—13, as soon as the exhortation is concluded, is also quite natural. So long a letter as 2 Corinthians was of course not all written at one sitting. There may have been many sittings, and some of the rapid changes in the letter may be due to this cause. But, apart from this possibility, S. Paul is given to rapid changes, especially in this letter. "Probably there is no literary work in which the cross-currents of feeling are so violent and so frequent" (Chase in the *Classical Review*, April 1890, p. 151: see also July, p. 317, and October, p. 359).

14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις (iv. 4). **Become *not* incongruously** *yoked to unbelievers*. 'Do not become heterogeneous yokefellows with heathen: they belong to one species, you to quite another. They will not work in your way; you must not work in theirs.' The γινέσθε gently puts the error as only possible, not as having actually occurred. No doubt there is allusion to Levit. xix. 19 and Deut. xxii. 10. But Dr Chase points out that Deut. xi. 16 may be in the Apostle's mind, giving a turn to his thoughts: φαγὼν καὶ ἐμπλησθεὶς πρόσεχε σεαυτῷ μὴ πλατυνθῇ ἡ καρδία σου, καὶ παραβῆτε καὶ λατρεύσητε θεοῖς ἑτέροις. The Apostle may have thought it well to warn the Corinthians, that, by enlargement of heart, he does not mean such

as would embrace heathen ideas and acts. Some Corinthians had claimed liberty in such things: 'to be scrupulous about them savoured of narrowness; one must take a broad view of life and of the Gospel.' This is not the 'enlargement' for which he pleads; for it is precisely this which results in receiving the grace of God in vain. Note the careful limitation of his own *πλατυσμός* in 1 Cor. ix. 21. The prohibition is enforced by five rapid argumentative questions (xii. 17, 18), which show *how* incongruous such yoking would be. The first four questions are in pairs. Chrysostom comments on the rhetoric of this passage.

τίς γὰρ μετοχὴ...ἢ τίς κοινωνία; There is not much difference of meaning here; but the two words are not synonymous. Here only in the N.T. does *μετοχή* occur. It implies that something is *shared* between *μέτοχοι* (Heb. i. 9; Lk. v. 7), as profits, or supplies; whereas *κοινωνία* rather implies that what is *κοινόν* to all is enjoyed by each *in its totality*, *e.g.* a beautiful day or view. See T. S. Evans on 1 Cor. x. 16. Here S. Paul is evidently seeking a change of word for each question; and his command of Greek is thus illustrated. In Ps. Sol. xiv. 4 we find *μετοχὴ ἁμαρτίας*: Hos. iv. 17 *μέτοχος εἰδώλων*. As in *v.* 8, the A.V. here makes an antithesis which is not in the Greek, for **δικαιοσύνῃ καὶ ἀνομίᾳ** does not mean 'righteousness and unrighteousness,' but *righteousness and* **iniquity** (Mt. vii. 23, xiii. 41; Rom. iv. 7, vi. 19) or **lawlessness** (2 Thes. ii. 7; 1 Jn iii. 4), which is the characteristic of heathen life (Rom. vi. 19).

φωτὶ πρὸς σκότος. S. Paul not only varies the terms; he also varies the construction in four out of the five questions. For *φῶς* and *σκότος* in this moral sense comp. Rom. xiii. 12; Eph. v. 8; 1 Pet. ii. 9; 1 Jn ii. 9. For the construction comp. *τί κοινωνήσει χύτρα πρὸς λέβητα;* (Ecclus xiii. 3): *τίς οὖν κοινωνία πρὸς Ἀπόλλωνα, τῷ μηδὲν οἰκεῖον ἐπιτετηδευκότι;* (Philo, *Leg. ad Gai.* xiv. 1007).

15. **τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ**; *And what concord* **is there of** *Christ with Belial?* There can be no *harmony* between the perfection of holiness and the spirit of heathen impurity. 'Belial' in the O.T. is frequent and has various meanings. Its original meaning may be either 'worthlessness' or 'hopeless ruin'; its secondary meaning, either 'destruction' or 'extreme wickedness.' Between the O.T. and the N.T. 'Belial' or 'Beliar' came to be a proper name = Satan, and perhaps we have the transition to this use in 'the wicked one' of Nah. i. 15. We find it thus employed in the *Book of Jubilees*, and often in the *Testaments of the XII. Patriarchs*, where it is connected with the spirit of impurity (Reub. 4, 6; Sim. 5), deceit (Levi 3;

Judah 25; Benj. 6), darkness (Levi 18), anger (Dan 1). There, as in the best MSS. here, the form Βελίαρ is used. Another variation is Βερίαλ. In the Sibylline Oracles the name indicates Nero. The Fathers commonly interpret it by ἀποστάτης and use it of Satan. See Chase, *The Lord's Prayer in the Early Church*, p. 87.

τίς μερὶς πιστῷ μετὰ ἀπίστου; Here there is a verbal antithesis, and the A.V. destroys it by turning 'unbeliever' (*v.* 14) into 'infidel.' *What* **portion** (Lk. x. 42; Acts viii. 21) **is there for a believer** (1 Tim. v. 16; Acts xvi. 1) *with an* **unbeliever** (Jn. xx. 27). Comp. μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις (Ps. xlix. 18). For the true Christian μερὶς see Col. i. 12.

16. τίς δὲ συνκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; The same construction as in the preceding question: *What agreement* **is there for a sanctuary** *of God with idols?* Συνκατάθεσις occurs nowhere else in Biblical Greek; but we have the verb Lk. xxiii. 51; Exod. xxiii. 1, 32. It perhaps refers to depositing a vote with the votes of others and thus giving *assent*, in which sense it occurs in Polybius.

ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος. See critical note. *For* **we** *are* **a sanctuary** *of the living God.* It is the community rather than the individual that is a sanctuary of God; but the same is true of the individual also (1 Cor. vi. 19). The emphasis is on ἡμεῖς, 'we Christians'; and ζῶντος, emphatic by position, is in marked contrast to dead idols (1 Thes. i. 9; Acts xiv. 15). Just as the presence of idols pollutes the sanctuary, so the Christian community is polluted by beliefs and acts which savour of idolatry. *Vos estis in quorum cordibus habitat et praesidet Deus, qui in se vivens est, et vitam suis dat aeternam; sicut e contrario idola sunt mortua suis cultoribus, qui eis sunt causa mortis aeternae* (Herveius Burgidol.). As a metaphor for the Divine indwelling, the ναός, which contained the Holy of Holies, is more suitable than ἱερόν, which included the whole sacred enclosure: 1 Cor. iii. 16, 17, vi. 19; Eph. ii. 21. Converts from heathenism would understand the metaphor, for ναός to them would suggest the *cella* or shrine in which the image of the god was placed. The quotation is from the LXX. of Lev. xxvi. 12, with perhaps some recollection of Ezek. xxxvii. 27: but ἐνοικησω ἐν αὐτοῖς is in neither passage, nor in any part of the O.T., although ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς (*l.c.*) seems to be nearly equivalent. But there is wide difference between 'walk *among* them,' or 'tabernacle *among* them,' and 'dwell *in* them.' It is the difference between the Old Covenant and the New.

17. **διὸ Ἐξέλθατε.** The Apostle draws the conclusion to which he pointed in *v.* 14. God's people must be separated from the life of the heathen, at once and decisively (**aor.** imperat.). The quotation is made freely from memory, and is a mosaic of several passages; Is. lii. 11, 12; Ezek. xx. 34; comp. Ezek. **xi.** 17; Zeph. iii. 20; Zech. x. 8. *Exite de medio eorum, non corpore, sed mente, non vagatione loci, sed devotione* (Atto Verc.).

καγὼ εἰσδέξομαι ὑμᾶς. *And I will* **welcome** *you.* The compound occurs nowhere else in the N.T., but is fairly common in the LXX., esp. of the Divine promises (Hos. viii. 10; Mic. iv. 6; Zech. x. 10; Jer. xxiii. 3; &c.), as here. Cremer, *Lex.* p. 687. In Lk. and Acts ἀποδέχομαι is common. Both mean 'receive *with favour.*'

18. This again seems to be a mosaic of several passages; 2 Sam. vii. 14; Is. xliii. 6; 2 Sam. vii. 8: *And I will be* **to you** *a Father, and ye shall be* **to Me** *sons and daughters.* For ἔσομαι εἰς = γενήσομαι comp. Eph. v. 31; Heb. viii. 10: but the εἰς may = 'to serve as, for.' This is probably a Hebraism: comp. Acts vii. 21, xiii. 22, 47. Simcox, *Language of the N.T.*, pp. 80, 143. The recognition of daughters of God as well as sons of God is found in Is. xliii. 6: but it was the Gospel which first raised woman to her true position in God's family. At Corinth, where the degradation of women in the name of religion was so conspicuous, it might be specially necessary to point out that women are God's daughters. Comp. Acts ii. 17, 18 from Joel ii. 28.

λέγει Κύριος Παντοκράτωρ. This represents the O.T. formula, 'saith the Lord of Hosts' (2 Sam. vii. 8, 1 Chron. xvii. 7; Hag. i. 2, 5, 6, 7, 9, 14, &c.). In the O.T. παντοκράτωρ is frequent; but in the N.T. it is found only here and in Revelation (i. 8, iv. 8, xi. 17, &c.). Westcott (*The Historic Faith*, pp. 36, 37) points out that παντοκράτωρ is 'All-sovereign' rather than 'Almighty'; the title is descriptive of exercised dominion rather than of abstract power. Scripture speaks of powers of evil as 'world-sovereign' (Eph. vi. 12), but it proclaims God as 'All-sovereign.' The All-sovereign One can, the Lord will, fulfil his promises, whatever men may do. *Si vos ejecerint, si vos parentes abdicaverint infideles, Me patrem habebitis sempiternum* (Primasius). See Charles on the Book of Jubilees i. 24.

CHAPTER VII.

3. **πρὸς κατάκρισιν οὐ** (ℵBCP) rather than *οὐ πρὸς κ.* (DFGKL).

5. **ἔσχηκεν** (ℵCDLP) rather than *ἔσχεν* (BFCK).

8. **βλέπω** (BD, de) rather than *βλέπω γάρ* (ℵCD²FGKLP, Syrr.

Copt. Arm.), the γάρ being inserted to ease the construction. Comp. v. 21. Probably *videns* (Vulg.) preserves the true reading, βλέπων, ὦ having been read as ω (WH. App. p. 120).

10. ἐργάζεται (ℵBCDP) rather that κατεργάζεται (ℵ³FGKL).

11. λυπηθῆναι (ℵBCFG) rather than λυπηθῆναι ὑμᾶς (ℵ³DKLP).

12. The ἀλλ' before οὐδέ (Bℵ*) is doubtful. ὑμῶν τὴν ὑπὲρ ἡμῶν (BCD²KLP, d Syrr. Copt. Aeth.) rather than ὑμῶν τ. ὑπ. ὑμῶν (ℵDF) or ἡμῶν τ. ὑπ. ὑμῶν (some cursives, f Vulg. Goth.). Comp. vi. 16, viii. 8, 19 for similar confusion between ἡμεῖς and ὑμεῖς.

13. Here again some texts (KL, Copt.) have ὑμῶν for ἡμῶν. The omission of δέ after ἐπί and insertion after περισσοτέρως (Rec.) has little authority (37, Pesh. Aeth.).

14. After ἡμῶν ℵB 115 omit ἡ, which ℵ³CDFGKLP insert.

16. χαίρω (ℵBCDFGKLP) rather than χαίρω οὖν (some cursives, Arm.).

CHAP. VII. CONCLUSION OF THE EXHORTATION TO HOLINESS AND RESUMPTION OF THE APPEAL FOR RECONCILIATION.

1. ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας. **These, then, being the promises which we have.** The emphasis is on ταύτας, promises so glorious and gracious as those which have just been mentioned.

ἀγαπητοί. For the first time in this letter he uses this affectionate address. It occurs once more xii. 19: comp. 1 Cor. x. 14, xv. 58.

καθαρίσωμεν ἑαυτούς. The Apostle makes the exhortation more gentle by including himself. He refers to that τοὺς πόδας νίψασθαι which even ὁ λελουμένος requires (Jn xiii. 10). Even good Christians are constantly incurring taints which need to be as constantly removed. For καθαρίζειν ἀπό comp. 1 Jn i. 7; Heb. ix. 14; Ps. li. 2; Ecclus xxiii. 10. It is found in inscriptions; Deissmann, *Bible Studies*, p. 216.

ἀπὸ παντὸς μολυσμοῦ. *From* **every kind of defilement**, *inquinamentum*. The substantive occurs here only in the N.T. and thrice in the LXX. (1 Esdr. viii. 80 (84); Jer. xxiii. 15; 2 Mac. v. 27); but the verb is frequent in both LXX. and N.T. (1 Cor. viii. 7; &c.). Cremer, *Lex.* p. 785; Trench, *Syn.* § xxxi.

σαρκὸς καὶ πνεύματος. The genitives mark the recipients of the defilement, not the sources of it. The cause of the pollution is sin,

which attacks the spirit through the flesh. But no hard and fast line can be drawn between defilement of flesh and defilement of spirit, for each communicates its condition, whether evil or good, to the other. The general meaning here is sensuality of all kinds.

There is no sufficient reason for believing that S. Paul had added to Jewish conceptions of the frailty of the flesh the Gnostic idea that the flesh is originally and in its own nature evil. It is perhaps true that S. Paul gave to *σάρξ* a more moral signification than it had previously carried. But in the opposition to which he points (*e.g.* in Rom. vii.) between *σάρξ* and *πνεῦμα*, he does not mean that flesh is in itself sinful and the source of sin. His theory of human nature is not dualistic. See Gifford on Romans, Speaker's Comm. III. pp. 48—52, and Sanday and Headlam on Rom. vii. 14.

ἐπιτελοῦντες ἁγιωσύνην. This is the positive side, as 'cleansing from every kind of defilement' is the negative side, of the progress towards that perfection to which the Christian is called (Mt. v. 48). The process of bringing *ἁγιωσύνη* (Rom. i. 4; 1 Thes. iii. 13) to completeness (viii. 6, 11; Phil. i. 6) is continually going on.

ἐν φόβῳ θεοῦ. A lower atmosphere than the love of God, but one above which man cannot at all times rise. It is the level of the O.T. rather than of the N.T.; but it is necessary for Christians, especially for beginners, such as the Corinthians were. In this world at any rate, fear and love are complementary sides of the filial mind. Comp. Acts ix. 31; Rom. iii. 18; 1 Pet. iii. 15. We have *ἐν φόβῳ Χριστοῦ* Eph. v. 21. *Qui sine timore Domini vult bonum aliquod facere superbus est* (Herveius Burgidol.).

2—4. Return to the appeal for reconciliation, which in turn brings him back to the subject of the news brought by Titus, of which he began to tell in ii. 12, but from which he almost at once digressed, ii. 17.

2. Χωρήσατε ἡμᾶς. Open your hearts to us (R.V.); *make room for us* in your hearts as in Mt. xix. 11, 12. Neither there nor here does it mean 'understand rightly': comp. Mk ii. 2; Jn ii. 6, viii. 37, xxi. 25. It refers back to *πλατύνθητε καὶ ὑμεῖς* (vi. 13). Now follow, with emotional abruptness, reasons why the Corinthians ought not to close their hearts against him.

οὐδένα ἠδικήσαμεν κ.τ.λ. The three aorists indicate that in no single instance had he done any one of them an injury. Comp. the similar disclaimer, Acts xx. 23, and that of Samuel, *τίνα κατεδυνάστευσα ὑμῶν ἢ τίνα ἐξεπίεσα;* (1 Sam. xii. 3). It is not probable that this

refers to his letters. It refers to charges made against him respecting his conduct; some supposed abuse of his apostolic authority in matters of discipline, raising money for the poor, &c. Comp. 1 Thes. ii. 3, 4.

οὐδένα ἐφθείραμεν. We ruined no one. Some interpret this of corrupting their morals, or of teaching false doctrine (xi. 3), or of handing over to Satan. But the context points rather to ruining financially. We know too little about the facts to make sure conjectures. Comp. the list of things which he says that they *do* suffer at the hands of others (xi. 20): and perhaps here there is a side reference to the Judaizers' treatment of the Corinthians: *corripuerunt eos falsa docendo, circumvenerunt eos substantiam eorum exhauriendo* (Atto Vercel.).

οὐδένα ἐπλεονεκτήσαμεν. We took advantage of no one. It is not *certain* that any of the three verbs refers to money matters; and therefore English words which imply fraud had better be avoided. Comp. xii. 17, 18: we had the passive of this verb ii. 11. Assuming that x.—xiii. was written before i.—ix., this passage may refer to xii. 17, 18. Excepting 1 Thes. iv. 6, the verb is peculiar to 2 Corinthians in the N.T.; it occurs only thrice in the LXX.

3. **πρὸς κατάκρισιν οὐ λέγω. I am not saying** *this to condemn you.* Comp. *πρὸς ἐντροπὴν ὑμῖν λέγω* (1 Cor. vi. 5). 'It is not for condemnation that I am saying this. In defending myself I am not blaming any one. That cannot be my object.'

προείρηκα γάρ. Comp. i. 6, iii. 2, iv. 12, vi. 11, 12. The expression is rare in Biblical Greek (iii. Mac. vi. 35), but common in classical.

ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συνζῆν. *Ye are in our hearts to* **share death and to share life.** In strict grammar this should mean, that, 'whether we die or live, you will be in our hearts.' But it may also mean, 'you are so much in our hearts that we are willing to share either death or life with you. *Tecum vivere amem, tecum obeam libens* (Hor. *Odes* III. ix. 24), said in all earnestness, is probably what is here expressed: *egregius χαρακτὴρ boni pastoris* Jn x. 12 (Grotius). The plur., *ταῖς καρδίαις ἡμῶν*, includes others; Lightfoot on 1 Thes. ii. 4. See on iii. 2.

4. **πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν.** If *παρρησία* means 'boldness of speech' (iii. 2), what is here expressed is, 'I am very frank in dealing *with* you; I am full of boasting when I talk to others *about* you.' If it means 'confidence' (1 Tim. iii. 13; Heb. x. 19), the thought is, 'I am full of confidence in respect of you; full of boasting on your behalf' (v. 12, viii. 24); *i.e.* the

internal feeling of confidence produces the external act of glorying. This is better. If the two clauses expressed a contrast, *πρὸς ὑμᾶς* and *ὑπὲρ ὑμῶν* would probably have stood first. For *παρρησία* in the secondary sense of 'confidence' comp. Wisd. v. 1; 1 Mac. iv. 18. In this verse we have three of the key-words of this letter, *καύχησις*, *παράκλησις*, and *θλῖψις*.

πεπλήρωμαι. 'I have been filled and remain so.' This is surpassed by **ὑπερπερισσεύομαι**, as *τῇ παρακλήσει* by *τῇ χαρᾷ*: the second clause is a balanced advance on the first. *I am filled with comfort, I am* **overflowing with joy**. In Rom. v. 20 we have *ὑπερεπερίσσευσεν ἡ χάρις*: the verb is not found elsewhere in Biblical Greek. With the alliteration (*π*) comp. viii. 22, ix. 8, x. 6.

ἐπὶ πάσῃ τῇ θλίψει. This belongs to both clauses, as is shown by *vv.* 6, 7. The *ἐπί* indicates the occasions *on* which the comfort and joy were felt (Phil. i. 3). The thought of comfort and joy sends him back to the recent cause of these emotions.

5—16. Statement of the happy tidings brought from Corinth by Titus. Comp. the similar mission of Timothy to Thessalonica (1 Thes. iii. 1—8). For the silence about Timothy here see on xii. 18.

5. Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μ. *For* **indeed** *when we were come into Macedonia*; probably at Philippi. Getting away from Troas and reaching Macedonia did not suffice to ease his mind. Comp. Acts xx. 1.

οὐδεμίαν ἔσχηκεν ἄνεσιν. Literally, as in ii. 13, **has** *no* **relief**, the perf. vividly recalling the feeling of the moment. See critical note; the change to *ἔσχεν* was made because of the apparent difficulty of the perf. Comp. viii. 13; 2 Thes. i. 7. Here **ἡ σὰρξ ἡμῶν** is not the seat of sinfulness, but of human suffering and excitement.

ἐν παντὶ θλιβόμενοι (iv. 8). *Nullum genus tribulationis non sumus experti* (Primasius). The participle has no construction; but such irregularities are natural and intelligible: comp. xi. 6; Jude 16; and for *ἐν παντί*, iv. 8, vi. 4, viii. 7, ix. 8, 11, xi. 9. Winer, p. 442.

ἔξωθεν μάχαι, ἔσωθεν φόβοι. This refers to what was all round the Apostle and within his own mind, not to what was outside and inside the Church. The *μάχαι* point to opposition in Macedonia, but whether from Christians or others there is nothing to show: *concursus fidelium et infidelium* (Atto Vercel.). The fears were caused, partly by this hostility, but chiefly by the condition of Corinth and his own personal depression. These conflicts *without* and anxieties *within* explain 'afflicted *on every side*.' That there is nothing reprehensible

in the emotions which S. Paul here and elsewhere reveals is pointed out by Augustine in his noble defence of the Apostle *De Civ. Dei* xiv. 9. Even Christ Himself exhibited similar emotion.

6. ἀλλ' ὁ παρακαλῶν τοὺς ταπεινούς. *But He that comforteth the* **depressed, even God**: from Is. xlix. 13. Comp. *θεὸς πάσης παρακλήσεως* (i. 3). It is perhaps true to say that *ταπεινός* in Scripture never means 'low, mean, servile,' as often in classical Greek. It may be used of a *low tree* (Ezek. xvii. 24); or of those of *low estate* (Jas i. 9); or of *low spirits*, which seems to be the meaning here. In Ecclus. xxv. 23 a bad woman is said to produce a *καρδία ταπεινὴ καὶ πρόσωπον σκυθρωπόν* in him who has to deal with her. Comp. *σκυθρωποὺς καὶ ταπεινοὺς περιόντας* (Xen. *Hell.* vi. iv. 16). It is the low-spirited rather than the lowly that need to be 'comforted.'

ἐν τῇ παρουσίᾳ Τίτου. *By the coming* **and presence** *of Titus.* Both words are needed to bring out the meaning of *παρουσία*, the word so frequently used of the Second Advent (Mt. xxiv. 3; 1 Thes. iii. 13, iv. 15, v. 23; 2 Thes. ii. 1, 8; 1 Cor. xv. 23; Jas v. 7; 2 Pet. iii. 4).

7. The repetition of the word 'comfort' must be maintained. For **ἐφ' ὑμῖν**, which indicates that the Corinthians were the *basis* of the comfort, comp. 1 Thes. iii. 7; 1 Cor. xiii. 6, xvi. 17; Rom. xvi. 9.

ἀναγγέλλων ἡμῖν. While *he told us* (R.V.); Titus found comfort in the telling of what he had witnessed at Corinth. But this need not be pressed. By a natural anacoluthon S. Paul writes *ἀναγγέλλων*, attracted to *παρεκλήθη*, instead of *ἀναγγέλλοντος* agreeing with *αὐτοῦ*.

ἐπιπόθησιν. Longing. Except in *v.* 11 and in Aquila, Ezek. xxiii. 11, the word occurs nowhere else in Biblical Greek: and neither *πόθος, ποθή*, nor *πόθησις* occurs in the N.T. or the LXX. But *ἐπιποθεῖν* is found in all groups of the Pauline Epistles. For **ὀδυρμός** comp. Mt. ii. 18; Jer. xxxviii. (xxxi.) 15; 2 Mac. xi. 6; and for **ζῆλος**, *v.* 11, ix. 2; Rom. x. 2; Phil. iii. 6; Col. iv. 3. But *ζῆλος* may be used of *evil* ardour, envious rivalry, jealousy (xii. 20; 1 Cor. iii. 3; Gal. v. 20). Trench, *Syn.* § xxvi. For **ὑμῶν** see last note on xii. 19.

ὥστε με μᾶλλον χαρῆναι. *So that I rejoiced* **still** *more* (than at the meeting with Titus): or, *so that I rejoiced* **rather** (than was troubled). But the former is better (*v.* 13). S. Paul's sympathy and craving for sympathy are very conspicuous here.

8. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι. Because, *though I made you sorry* (ii. 2) **in my** *letter, I do not* **regret it.**

Μεταμέλομαι (Mt. xxi. 30, 32; Heb. vii. 21) has less serious associations than μετανοέω (xii. 21 and often in Lk. and Rev.). Trench, *Syn.* § lxix. A colon or full stop should be placed at μεταμέλομαι.

εἰ καὶ μετεμελόμην. The δέ after εἰ, admitted by Weiss on the authority of B, may be ignored. *Though I did* **regret it**.....*I now rejoice.* This is strong evidence that *the painful letter* alluded to here *is not* 1 *Corinthians*. It is difficult to believe that anything in 1 Corinthians ever made the Apostle regret, even for a time, that he had written it. He does not say that it had *pained* him to pain them, but that for a time he *regretted* having sent the letter that pained them, though he does not regret it now. We are therefore again (i. 17, ii. 3, 9) pointed to the hypothesis of a *second lost letter*, viz. one between 1 and 2 Corinthians, the other being that of 1 Cor. v. 9, before 1 Corinthians. If 2 Cor. x.—xiii. is part of this letter, there are passages there which he might at times regret having sent, and in the remainder of the letter there may have been things which he would be still more likely to regret.

βλέπω ὅτι...ἐλύπησεν ὑμᾶς. If βλέπω be the right reading (see critical note), it is best to take this clause as a parenthesis: *Though I did* **regret it** (I **see** *that* **that letter**, *though but for a season*, **made** *you sorry*), *I now rejoice.* The R.V. does not give this arrangement a place even in the margin; but the American Revisers prefer it. In the A.V. the change from 'letter' to 'Epistle' is unwarrantable, and to translate ἐλύπησεν '*hath* made sorry' spoils the sense, by implying that the sorrow still continues.

9. νῦν χαίρω. The νῦν is in emphatic contrast to μετεμελόμην. Yet his joy is not the result of their pain, but of the good effect of their pain, viz. their repentance.

κατὰ θεόν. 'According to God' means 'according to the will of God' (Rom. viii. 27); **as God would have you sorry**, 'in God's way.'

ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. *That in nothing ye might* **suffer loss** (1 Cor. iii. 15; Lk. ix. 25) **at our hands** (Jn vi. 65); *nostra negligentia. Etsi pœniteret, eo quod vos nimium increpassem, tamen vester me facit non pœnitere profectus* (Primasius). This was God's will, that they should be helped towards salvation by the Apostle's severity, not towards eternal loss by his silence.

10. μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον. *Repentance* **which bringeth no regret.** The A.V. again creates a verbal antithesis which is not in the Greek; 'repentance not to be repented of.' To connect

ἀμεταμέλητον with σωτηρίαν produces an empty truism. Who could suppose that σωτηρία would ever bring regret? But a 'change of mind' might be regretted. With *stabilem* (Vulg.) as the rendering of ἀμεταμέλητον, it is easy for Latin commentators to take the epithet with *salutem* and interpret *non transitoriam, sed aeternam* (Herveius Burgidol.).

ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. *But the sorrow of the world worketh* **out** *death.* The world feels the painful consequences of sin, without any thought of returning to God. Comp. the case of Judas; μεταμεληθεὶς...ἀπελθὼν ἀπήγξατο (Mt. xxvii. 3, 5). Just as σωτηρία is spiritual soundness tending to eternal life, so θάνατος means spiritual deadness tending to eternal death. Comp. ἡ ἁμαρτία κατεργαζομένη θάνατον (Rom. vii. 13). The difference between ἐργάζεται and κατεργάζεται (iv. 7, v. 5) is that between promoting and producing. The Vulgate has *operatur* for both. For the play on words comp. i. 13, iii. 2, iv. 8, v. 4, vi. 10, x. 5, 6, 12.

The contrast between different kinds of sorrow and shame is found both in heathen and in Jewish literature; αἰδὼς ἥτ' ἄνδρας μέγα σίνεται, ἠδ' ὀνίνησι (Hes. *Opp. et D.* i. 316), which may be an interpolation from Hom. *Il.* xxiv. 44, or both may come from an older source; comp. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου, μακραί τε λέσχαι καὶ σχολὴ, τερπνὸν κακὸν, αἰδώς τε. δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακὴ, ἡ δ' ἄχθος οἴκων (Eur. *Hippol.* 383): ἔστιν γὰρ αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις (Ecclus iv. 21), which in the LXX. is found also in Prov. xxvi. 11.

11. The Corinthians themselves are shown to be a joyous illustration of ἡ κατὰ θεὸν λύπη and its results. The delight with which the Apostle rehearses the particulars of the tidings brought by Titus is very characteristic.

ἰδοὺ γὰρ αὐτὸ τοῦτο κ.τ.λ. *For behold,* **what earnestness this very being made sorry as God would have you sorry worked out** *in you*; or, *For, behold, this very thing, your being sorry in God's way,—what earnestness it worked out in you.* The **σπουδή** (*v.* 12, viii. 7, 8, 16) is the opposite of their previous indifference and neglect. But S. Paul feels that there was a great deal more than σπουδή, and he goes on, with great animation, to add six other items.

ἀλλὰ ἀπολογίαν. **Nay,** *what clearing of yourselves*; *i.e.* defence, exculpation,—in the first instance to Titus, but through him to the Apostle, with whom the judgment lay. They had never contended that the offender had done no wrong. The ἀλλά means '*but* over and

above this,' or 'not only this *but*.' The repetition of ἀλλά in 1 Cor. vi. 11 is not quite parallel.

ἀγανάκτησιν. Indignation at the scandal. Originally used of physical discomfort (Plato *Phaedr.* 251); then of mental vexation (Thuc. II. xli. 3). The word occurs nowhere else in Biblical Greek.

φόβον. Fear of the Apostle's punishment of the rebellious.

ἐπιπόθησιν. **Longing** for the Apostle's return. But fear of God's judgments, and longing for His forgiveness may be meant.

ἐκδίκησιν. **Avenging**: a late word, but frequent in the sense of avenging or punishing (2 Thes. i. 8; Rom. xii. 19; Heb. x. 30; 1 Pet. ii. 14; &c.). This comes last, because the punishment of the offender (ii. 6) had been one of the chief difficulties. There may be truth in Bengel's suggestion that the six topics are in three pairs directed to (1) the shame of the Church, (2) the feeling towards the Apostle, (3) the attitude towards the offender. But ζῆλος suits (2) better than (3). *Ideo patet quod tristitia quae secundum Deum est operatur pœnitentiam in salutem, quia generat omnes has virtutes, quae ducunt ad aeternam vitam* (Herveius Burgidol.).

ἐν παντὶ συνεστήσατε ἑαυτούς. *In* **everything** *ye approved yourselves.* For ἐν παντί see on *v.* 5: here it sums up the points just mentioned.

ἁγνοὺς εἶναι τῷ πράγματι. *To be* **pure** *in* **the** *matter, i.e.* to be purged from contamination (Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; Jas iii. 16; 1 Jn iii. 3, where see Westcott's note). The use of ἁγνός is no evidence that the offender in question (ii. 5) is the incestuous person of 1 Cor. v. 1. The vague τὸ πρᾶγμα indicates a distasteful topic: comp. 1 Thes. iv. 6.

12. ἄρα εἰ καὶ ἔγραψα ὑμῖν. **So then, although I did write to you,** and did not let 'the matter' pass without notice. This is again a reference to the painful letter between our 1 and 2 Corinthians: see on i. 17 and ii. 3.

τοῦ ἀδικήσαντος. Not the incestuous person of 1 Cor. v. 1; for in that case ὁ ἀδικηθείς would be the man's father, and would have been alive when the son contracted the incestuous union. Theodoret tries to evade this difficulty by suggesting καὶ τεθνεὼς γὰρ ἠδίκητο, τῆς εὐνῆς ὑβρισθείσης. But the Apostle would not have written thus of a dead person. It is hardly credible that a member of the Corinthian Church had had his father's wife while his father was still alive, and that the Corinthian Christians, so far from being distressed and feeling

humiliated, were πεφυσιωμένοι (1 Cor. v. 2), *i.e.* retained their usual self-complacency and spiritual pride. Moreover, the Apostle would hardly treat such a sin as being an injury inflicted on an individual. It was a scandal to the whole Church. Perhaps ὁ ἀδικηθείς is Timothy, who may have been grossly insulted by a leader of rebellion against S. Paul; or (more probably) it may be the Apostle himself. Then the meaning would be, 'Still less (οὐδέ) was my letter prompted by personal resentment'; *nor* yet *for his* sake *that suffered* the *wrong*. If the ἀλλ' before οὐδέ is genuine, this makes the second alternative still more improbable when compared with the first: 'not on account of the injurer, *but* (I need hardly say) *still less* on account of the injured.' See p. 44; also Findlay on 'Paul the Apostle,' and Lock on 'Timothy,' in Hastings' *DB.* iii. p. 711, iv. p. 768.

ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς. See critical note. **But for the sake of your earnestness on our behalf being made manifest** (iii. 3, iv. 10, 11, v. 10, 11) *unto you*. The repetition of ἕνεκεν is worth preserving in translation, and 'for the sake of' suits all three clauses. The apparent difficulty of the Apostle's wishing the Corinthians' zeal for him to be made manifest *to themselves* probably caused the change of reading. But Calvin gives the right sense; *vos ipsi nondum intelligebatis, quo essetis in me studio, donec in hac causa experti estis*. This crisis revealed to themselves their own fundamental loyalty to him. Moreover, πρὸς ὑμᾶς might mean 'among you' or 'with you' (1 Thes. iii. 4).

ἐνώπιον τοῦ θεοῦ. The letter was written, not only with a high aim, but with a 'full sense of responsibility. The R.V. rightly keeps the clause at the end of the sentence, when it comes with solemn emphasis, as in iv. 2 and Rom. xiv. 22. The clause must be taken with ἔγραψα, not with φανερωθῆναι.

13. **διὰ τοῦτο παρακεκλήμεθα.** **For this cause** (because you behaved so well and our purpose was conscientious) *we* **have been** *comforted*, and remain so. These words, with a full stop after them, should be the conclusion of *v.* 12. They sum up *vv.* 11, 12.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν κ.τ.λ. See critical note. **But besides our** *comfort, we joyed* **the more exceedingly** *for the joy of Titus*. The comfort was one joy; on the top of which came joy at the joy of Titus περισσοτέρως (i. 12, ii. 4) μᾶλλον (iii. 9).

ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. *Because his spirit* **hath been** *refreshed by you all*. Comp. Philem. 7, 20. The πάντων here and *v.* 15 confirms the explanation given of ὑπὸ τῶν

πλειόνων (ii. 6). That majority, which inflicted punishment on the offender, is contrasted with a minority; and the minority was not a rebellious minority, contending that no punishment ought to be inflicted (in which case πάντων ὑμῶν, here and *v.* 15, would not be true), but an ultra-loyal minority, contending that the punishment was inadequate as a vindication of the Apostle's authority. But most were in favour of some penalty, and the rest in favour of a more severe one, so that the πάντων ὑμῶν in both verses is quite true. 'Hath been refreshed and remains so': Titus returned to S. Paul in this frame of mind. For ἀπό = 'at the hands of' comp. Lk. vii. 35; Jas i. 13.

14. εἴ τι...κεκαύχημαι, οὐ κατῃσχύνθην. *For if in anything I have* **gloried** (see on ix. 2) *to him on your behalf* (*v.* 4, ix. 2) *I* **was not put to shame** (ix. 4; Rom. ix. 33). 'I *am* not *ashamed*' (A.V.) is not what S. Paul says. He '*was* not *put to shame*' (R.V.) by his praise of them turning out to be undeserved. He had praised them to Titus, and Titus had found that the praise was true.

ὡς πάντα ἐν ἀληθείᾳ...οὕτως καὶ ἡ καύχησις. *As we spake all things to you in truth, so our* **glorying also was** *found to be truth.* Both in what he said *to* them, and in what he has said *about* them, he was proved to be sincere.

ἐπὶ Τίτου. *Before Titus*, in his presence: comp. ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων, and ἐπὶ ἀπίστων (1 Cor. vi. 1, 6).

15. 'And this happy result has had a marked effect upon Titus, so that *his inward affection is more* **abundantly** *towards you.* Your receiving him with fear and trembling proved your obedience, the remembrance of which keeps his heart very warm towards you.' They had received him ὡς ἄγγελον θεοῦ (Gal. iv. 14); comp. 1 Sam. xvi. 4.

16. Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν. The οὖν is a weak interpolation. *I rejoice that in* **everything** (*v.* 11) *I am* **of good courage concerning you.** In v. 6, 8 'be confident' is the better rendering of θαρρῶ: but here and x. 1, 2 'be of good courage' is more suitable. And it is important that the rendering here and in x. 1, 2 should be alike, for, if x.—xiii. be part of the second lost letter, this passage may be connected with x. 1, 2. In the painful letter he had to think of being of good courage in *withstanding* them. Here he is of good courage about their *loyalty*. See on i. 23, ii. 3, 9, iv. 2, v. 13, vii. 2 for other cases in which passages in i.—ix. seem to refer to passages in x.—xiii. But, whether there be any connexion between this verse

and x. 1, 2 or not, how could the Apostle write this, and then *in the same letter* write xii. 20, 21?

This ends the first main portion of the Epistle (i. 12—vii. 16). The next two chapters form the second main portion.

CHAPTER VIII.

2. **τὸ πλοῦτος** (ℵBCP) rather than *τὸν πλοῦτον* (ℵ³DFGKL).

4. After *εἰς τοὺς ἁγίους* the Rec. and A.V. follow some cursives and inferior authorities in adding *δέξασθαι ἡμᾶς* to fill up the sense.

7. Perhaps **ἐξ ἡμῶν ἐν ὑμῖν** (B 30, 31, Arm.) rather than *ἐξ ὑμῶν ἐν ἡμῖν* (ℵCDFGKLP, Latt. Aeth.).

9. After *Ἰησοῦ* B omits *Χριστοῦ*.

12. After *ἔχῃ* C²L, Copt. Syr.-Pesh. add *τις* to smooth the construction.

13. The *δέ* after *ὑμῖν* (ℵ³DFGKLP, Vulg. Arm.) is probably an insertion for smoothness: ℵBC, 17, 33, d e Aeth. omit.

19. **ἐν τῇ χάριτι** (BCP, f Vulg. Copt. Arm. Aeth.) rather than *σὺν τ. χ.* (ℵDFGKL, d Syrr.); and **προθ. ἡμῶν** (ℵBCDG &c.) rather than *προθ. ὑμῶν* (F). Comp. vii. 12.

21. **προνοοῦμεν γάρ** (ℵBDFGP, Latt. Arm.) rather than *προνοούμενοι* (CKL), which is adopted in the Rec. and A.V.

24. **ἐνδείξασθε** (ℵCD²D³KLP, f Vulg. Syrr. Copt. Arm. Aeth.) rather than *ἐνδεικνύμενοι* (BDFG, d e g): but the reading is doubtful.

Chaps. VIII. IX. The Collection for the Poor Saints at Jerusalem; the Palestine Relief Fund.

This subject is treated in "the ablest and most convincing section in Paley's *Horae Paulinae*" (chap. ii. 1). On the raising of this relief fund S. Paul bestowed immense trouble; not merely because the need was great, but because he regarded it as a proof of the corporate union existing between all Christians, Jew and Gentile, and as a tie likely to strengthen that union. The Gentiles had shared the spiritual blessings of the Jews, and it was only fair that they should share the temporal necessities of the Jews by giving them a share of their temporal blessings. He was resolved that he must himself carry the proceeds of the collection to Jerusalem, even if to go there cost him his life (Chase, *Hulsean Lectures*, 1900—1901, pp. 257—260). Besides these two chapters, he speaks of the collection in 1 Cor. xvi.

1—3 and Rom. xv. 26, 27; and S. Luke records some important words of the Apostle on the subject Acts xxiv. 17. Paley shows how these four passages mutually explain one another, and especially how Rom. xv. 26, 27 dovetails into the other three, thus giving strong evidence of the genuineness of Rom. xv., which is sometimes disputed, and of the Epistle as a whole.

S. Paul uses eight words in connexion with the relief fund, and six of them occur in these two chapters: 1. κοινωνία (viii. 4, ix. 13; Rom. xv. 26): 2. διακονία (viii. 4, ix. 1, 12, 13): 3. χάρις (viii. 4; 1 Cor. xvi. 3): 4. ἁδρότης (viii. 20): 5. εὐλογία (ix. 5): 6. λειτουργία (ix. 12): 7. λογία (1 Cor. xvi. 1): 8. ἐλεημοσύναι (Acts xxiv. 17, in the report of the speech before Felix).

No doubt there was poverty at Jerusalem before the first converts made their limited and temporary attempt to have ἅπαντα κοινά (Acts ii. 44). Among the Jewish Christians poverty had been produced or aggravated by famine (Acts xi. 28), by the paucity of wealthy converts and the persecution of poor converts by the wealthy Jews, and by converts' own unwillingness to work, in consequence of the belief that Christ's Return was at hand, a fault which S. Paul had to rebuke in other Churches (2 Thes. iii. 10; comp. *Didache* xii.). All these may have contributed to produce poverty. In the condition of society denounced by S. James in his Epistle there must have been many indigent persons who were not relieved by their richer neighbours; and to whatever extent there was community of goods, this would in the long run aggravate the evil, for community of goods without organization of labour must fail. See Rendall, *Expositor*, Nov. 1893, p. 322.

The contributions of the Galatian Churches (1 Cor. xvi. 1) had possibly already been sent to Jerusalem. What is said here perhaps refers exclusively to the bounty of Corinth and Macedonia. This relief fund, so anxiously worked for by S. Paul, was not the first thing of the kind in the Christian Church. Some years before (*c.* A.D. 47), the Church in Antioch had spontaneously sent relief to their poorer brethren in Judaea 'by the hands of Barnabas and Saul' (Acts xi. 30); and this act may have been suggested by the fact that the Jews of the Dispersion were in the habit of sending money to their countrymen at home: *cum aurum Judaeorum nomine quotannis ex Italia et ex omnibus provinciis Hierosolyma exportari soleret* (Cic. *Pro Flacco* xxviii.). Comp. Joseph. *Ant.* xvi. vi. 2—7; *B. J.* vi. vi. 2. It has been conjectured that Jewish Christians at Jerusalem continued to have a share of these offerings from the Dispersion, and

that it was Gentile Christians for whom S. Paul's fund was required. But there cannot have been many Gentile Christians in Jerusalem, or even in Judaea, to need relief. And would the Jewish authorities at Jerusalem have given anything to Jewish Christians? Moreover the Apostle nowhere makes the appeal that Gentiles must help Gentiles. In Rom. xv. 26, 27 the argument rather is that Gentiles must help Jews; and S. Paul tells Felix that he came to Jerusalem 'to bring alms to *my nation*' (Acts xxiv. 17).

Here a marked change of tone shows the anxiety of the Apostle in urging the claims of this relief fund upon the Corinthians. The overflowing enthusiasm of the previous section is checked, and the style becomes laboured. He feels his way, as if not quite confident of success; and he presses his appeal with carefully chosen and carefully worded arguments. There is more at stake than the relief of distress. His influence over the Corinthians, and his reputation with unfriendly critics at Jerusalem, are at stake also. That Christians helped Christians promoted goodwill. That Gentile Christians helped Jewish Christians promoted unity. That Christians of Corinth, where his authority had been challenged by Judaizers, should be induced to help Christians of Jerusalem, would be evidence both of his authority to work among the Gentiles, and also of his loyalty to the Mother Church in so working.

viii. 1—7. The Example of Liberality set by the Churches of Macedonia.

'Macedonia' at this time meant the Roman province of Macedonia, including Thessaly and Epirus, as well as Macedonia proper. But the Apostle perhaps means Macedonia proper, for the Churches which he had founded in Macedonia,—Philippi, Thessalonica, and Beroea,—were situated in the ancient kingdom. His "first visit to Macedonia was the dawn of a new era in the development of the Christian Church." This "and the visit to Rome are the two most important stages in the Apostle's missionary life, as they are also the two most emphatic passages in the historian's narrative—the one the opening campaign of the Gospel in the West, the other its crowning triumph" (Lightfoot, *Biblical Essays*, p. 237).

S. Paul calls attention to two facts about these Macedonian congregations; (1) their deep poverty, and (2) their rich liberality. The Romans had seized the mines and imposed heavy taxation; which explains the poverty. Macedonian liberality was shown by their contributions to the relief fund (*vv.* 3, 4), by their sending support to

the Apostle himself at Corinth (xi. 9), in his travels (Phil. iv. 15), and at Rome (Phil. ii. 25, iv. 18). See J. A. Beet on "The Gift from Philippi" in the *Expositor*, 3rd Series, IX. p. 68. Several gave themselves as fellow-workers, as Sopater, Aristarchus, Secundus, and Epaphroditus.

1. **Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ. Now we make known** *to you, brethren, the grace of God* **which hath been given in** *the Churches of Macedonia.* The *δέ* and the *ἀδελφοί* mark a transition to another topic, as in 1 Cor. xv. 1: but *δέ* perhaps intimates that the Corinthians have to see to it that the Apostle's *θαρρῶ ἐν ὑμῖν* is made good. *Γνωρίζω ὑμῖν* commonly introduces something which S. Paul regards as important (1 Cor. xii. 3, xv. 1; Gal. i. 11), like our 'I assure you.' Comp. *θέλω ὑμᾶς εἰδέναι* (1 Cor. xi. 3; Col. ii. 1), and *οὐ θέλομεν* or *οὐ θέλω ὑμᾶς ἀγνοεῖν* (i. 8; 1 Cor. x. 1, xii. 1; Rom. i. 13, xi. 25; 1 Thes. iv. 13), which is always accompanied by the address *ἀδελφοί*.

τὴν δεδομένην ἐν τ. ἐκκλησίαις τ. M. The *χάρις* is not said to be 'bestowed *on* the Churches of M.' (A.V.), but 'given *in*' them (R.V.), *i.e.* displayed amongst these congregations. S. Paul does not praise the Macedonians at the expense of the Corinthians. He points out that what, through God's grace, has been done in other Churches, may, through the same, be done at Corinth also,—*ἀνεπίφθονον τὸν λόγον ἐργαζόμενος* (Chrys.). See on xii. 13.

2. **ὅτι ἐν πολλῇ δοκιμῇ θλίψεως. That in much proof** *of affliction.* The *ὅτι* depends upon *γνωρίζομεν*. For *δοκιμῇ* see on ii. 9: but it is not clear whether it here means 'proof' (R.V.), or 'trial' (A.V.), or 'approvedness' (Chrysostom and some moderns). Comp. Jas i. 3. The sense of the whole is "that tribulation has brought out the genuine Christian qualities of the Macedonian Churches" (Lias). Neither *ἐστί* nor *ἦν* is to be supplied; *that in much proof of tribulation* is (was) *their abundance of joy, and their deep poverty abounded &c.* This spoils the balance between *ἡ περισσεία τῆς χαρᾶς αὐτῶν*, and *ἡ κατὰ βάθους πτωχεία αὐτῶν*, which are the subject of *ἐπερίσσευσεν* (A.V., R.V.), and to which *τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν* is parallel, as is shown by the threefold *αὐτῶν*. The *αὐτῶν* qualifies the main subject in each case, as a parallel arrangement shows.

Their abundance of joy and
their down-to-depth poverty
abounded unto
their riches of simplicity.

ἡ κατὰ βάθους πτωχεία. A rare and rhetorical expression. It means that their indigence has reached the bottom of their fortunes: they cannot well be poorer. And there is nothing unsuitable, either in the apparent tautology of *ἡ περισσεία ἐπερίσσευσεν*, or in the apparent contradiction of *ἡ πτωχεία ἐπερίσσευσεν*. With the latter comp. the poor widow giving *ἐκ τοῦ ὑστερήματος αὐτῆς* (Lk. xxi. 4). S. Paul means that 'their wealth of singlemindedness' had two sources from which it flowed abundantly,—'their abundance of joy and their down-to-depth poverty.' Comp. Heb. x. 34.

τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν. Their *riches of* **singlemindedness**, or **simplicity** (xi. 3), or **singleness** (Eph. vi. 5; Col. iii. 22) of purpose. Here, and ix. 11, 13, and Rom. xii. 8, *ἁπλότης* denotes the singleness of aim which looks only at the needs of others with a view to their relief, and hence comes almost to mean 'liberality.' See Sanday and Headlam on Rom. xii. 8. Josephus (*Ant.* VII. xiii. 4) uses it of Araunah's offer to David (2 Sam. xxiv. 22, 23). In the LXX. it commonly means 'innocency' (2 Sam. xv. 11; 1 Chron. xxix. 17; Wisd. i. 1; 1 Mac. ii. 37, 60). In the N.T. it is peculiar to S. Paul. The form *τὸ πλοῦτος* (see critical note) is found in the best texts of Eph. i. 7, ii. 7, iii. 8, 16; Phil. iv. 19; Col. i. 27, ii. 2). S. Paul uses *πλοῦτος* fifteen times, and, excepting 1 Tim. vi. 17, always of moral and spiritual wealth.

The two verses may be paraphrased thus; 'Now I must tell you of God's goodness manifested in the Churches of Macedonia, how that, proved as they were again and again by affliction, their overflowing joy and their deep poverty produced a rich overflow of generosity.' And there should be a colon or full stop at the end of *v.* 2. The *ὅτι* of *v.* 3 is not coordinate with the *ὅτι* of *v.* 2, but='because, for,' introducing the explanation of *v.* 2.

3—5. The main clause in this long sentence is *ἑαυτοὺς ἔδωκαν τῷ κυρίῳ*: *totam periochae structuram sustinet* (Bengel). Of this self-sacrifice four things are stated: (1) it was to the extent of their power and beyond it; (2) it was of their own free will; (3) it was accompanied by much entreaty that they might be allowed to share in the ministering to the saints; (4) it was beyond the Apostle's experience. Both the A.V. and the R.V. break up the long sentence by inserting words which are not in the Greek. In the A.V., not only 'they were' and 'they did' should be in italics, but also 'take upon us' and 'this' before 'they did': all these are insertions. Moreover 'that we would receive' is no part of the true text. See critical note. The whole

sentence runs thus; *For* **according** *to their power, I bear* **witness,** *and beyond their power,* **of their own accord,** *with much entreaty* (or, *exhortation,* as v. 17) **beseeching of us the grace** *and the fellowship of the ministering to the saints, and not* **just** *as we* **expected,** *but first they gave their own selves to the Lord.* Comp. Lk. xxi. 2—4.

3. **μαρτυρῶ.** Comp. Gal. iv. 15; Rom. x. 2; Col. iv. 13.

παρὰ δύναμιν. Stronger than *ὑπὲρ δύναμιν* (i. 8). Not to be taken with *αὐθαίρετοι,* as if the meaning were *fecerunt quod potuerunt, et magis quam facultas sineret tribuere voluerunt* (Atto Vercell.).

αὐθαίρετοι. In the N.T. only here and *v.* 17; not in the LXX. In classical Greek it is more often used of things that are chosen than of persons that choose. Here it means that the Apostle had no need to beg them to help; they begged to be allowed to do so. *Tam simpliciter et devote obtulerunt quod ultra vires eorum erat, ut cum lacrymis deprecantes offerrent, ut vel sic cogerent accipi a se quod accipiendum non videbatur, quia plus erat quam poterat eorum substantia* (Herveius Burgidol.).

4. The A.V. is here misleading. What is meant is not what the Macedonians gave to S. Paul, but what they besought him to give to them, *viz.* the *grace* of sharing in the good work.

δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν. The construction *τοῦτο ὑμῶν δέομαι* occurs in classical Greek, but not elsewhere in Biblical Greek, excepting 1 Esdr. viii. 53, *ἐδεήθημεν τοῦ κυρίου ἡμῶν πάντα ταῦτα,* where A has *κατὰ ταῦτα.* In *τ. χάριν καὶ τ. κοινωνίαν* the *καί* is probably epexegetic; 'the grace, *viz.* the fellowship.' There are many graces; one of them is the taking part in helping others.

εἰς τοὺς ἁγίους. Comp. 1 Cor. xvi. 1. This prepositional construction seems to be an Alexandrian idiom. Deissmann, *Bible Studies,* p. 117.

5. **οὐ καθὼς ἠλπίσαμεν.** *Not* **just** *as we* **expected** (xiii. 6), but far exceeding our expectations.

ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τ. κ. Perhaps *ἑαυτούς* should keep its emphatic position; *but themselves they gave first to the Lord and to us.* They gave more money than they could afford; but, first and foremost, they surrendered their own persons. Both their lives and their possessions were at the disposal of Christ and His Apostle. There should be no comma at 'Lord,' as if *διὰ θελήματος θεοῦ* belonged only to *καὶ ἡμῖν.* The whole of their surrender was *διὰ θελ. θεοῦ,* for

it is ἡ χάρις τ. θεοῦ (*v.* 1) when any one has the will and the power to do what is right.

This passage about the Macedonian converts helps to bridge the ten years between the Epistles to the Thessalonians and that to the Philippians, which are so similar in tone. The fidelity to the Gospel and loyalty to the Apostle, on the part of those addressed, are conspicuous in all three letters. This passage also is written in a similar tone of affectionate and thankful praise.

6. εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον. This depends upon ἔδωκαν, and there should be at most a semicolon at the end of *v.* 5: *They gave their own selves...so that* **we exhorted** (or, *entreated*) *Titus, that,* **just** *as he* **made a beginning before,** *so he would also* **complete towards you this** *grace also.* Here εἰς τό means 'so that,' rather than 'in order that': Blass, *Gr. N.T.* § 71. 5. It is frequent in the Pauline Epistles.

προενήρξατο. A rare compound. In Gal. iii. 3 and Phil. i. 6 we have ἐνάρχομαι, which B reads here. This 'making a beginning before' points to an early mission of Titus to Corinth, previous both to the one mentioned here and to that alluded to in vii. 6, 13. See on xii. 18. Titus had given them a start in other things; it was fitting that he should bring to completion among them this good thing also. There is no reason for bringing in here the notion of beginning and completing *sacrificial rites,* although ἐνάρχεσθαι is sometimes used of the one and ἐπιτελεῖν of the other.

7. ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε. Nay, *as ye abound in everything.* There is no parenthesis. The ἀλλά indicates that there is something further to be said. 'All this is true, *but,* what is more, as ye abound in everything.' Comp. vii. 11, and see notes.

σπουδῇ. Earnestness. Comp. 1 Cor. i. 5, where much the same gifts are mentioned, and Eph. i. 8, v. 9. See Ellicott on Eph. i. 8.

τῇ ἐξ ἡμῶν ἐν ὑμῖν. The reading is doubtful: see critical note. Our choice lies between 'the love which was *inspired by us* and finds *a home in you,*' and 'the love which *proceeds from you* and finds *a home in us.*' 'The love which unites your hearts with ours' is meant. For the ἐκ comp. vii. 9.

ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. The construction of ἵνα is ambiguous. It may be coordinate with ἵνα in *v.* 6. The Apostle exhorted Titus for two ends; (1) that as Titus had begun, so he should complete; (2) that as you abound in everything, so you may

abound in Christian charity. Or we may suppose the ellipse of some such verb as *βλέπετε*, or *θέλω*, or *παρακαλῶ*. Comp. Eph. v. 33. Winer, p. 396. There is emphasis on *ταύτῃ*: 'in *this* grace also.' Comp. 2 Pet. i. 5—7. Were the Corinthians stingy? Comp. xi. 8, 9, xii. 13; 1 Cor. ix. 11, 12.

8—15. Exhortations and Inducements to give according to their means.

He is a sensitive man dealing with sensitive people; and he points out that he is not giving orders, which are not needed and would mar the beauty of their liberality: he is giving his judgment as to what is fitting and just.

8. Οὐ κατ' ἐπιταγὴν λέγω. Not by way of command am I speaking (comp. 1 Cor. vii. 6: the phrase is used somewhat differently Rom. xvi. 26; 1 Tim. i. 1; Tit. i. 3). In a similar spirit the Apostle makes clear to Philemon that he gives no commands; he wishes to leave Philemon quite free (8, 9, 14); and S. Peter warns presbyters against lording it over the estates, the congregations committed to them (1 Pet. v. 3).

ἀλλὰ διὰ...δοκιμάζων. *But* **as proving by means of the earnestness** *of others the sincerity of your love* **also.** 'I am not laying a command on you, but I am using the zeal of the Macedonians as a test of your reality': *δοκιμάζων* (see on xiii. 5) balances *κατ' ἐπιταγήν*, and *λέγω* belongs to both; 'I speak, not as commanding, but as proving.'

τὸ τῆς ὑμετέρας ἀγάπης γνήσιον. *Whatever is genuine in your love.* Comp. *τὸ δοκίμιον ὑμῶν τῆς πίστεως*, 'whatever is genuine in your faith' (Jas i. 3; 1 Pet. i. 7). *Γνήσιος* is 'legitimate in birth, not supposititious, genuine' (1 Tim. i. 2; Tit. i. 4): *δοκίμιος* is 'proved, not spurious, genuine.' In an inscription of Sestos we have *πρὸ πλείστου θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον*. Deissmann, *Bible Studies*, pp. 250, 259. The substantival adjective followed by a genitive is very common in S. Paul; *τὸ χρηστὸν τοῦ θεοῦ*, *τὸ μωρὸν τοῦ θεοῦ*, *τὸ ὑπερέχον τῆς γνώσεως*. Comp. *τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν* (iv. 17). Blass, *Gr. N.T.* § 47. 1. Is *ingenium* (Vulg.) a corruption of *ingenuum*?

9. The reason why he does not command. There is no need; they *know* why they ought to give. There is a higher example than that of the Macedonians.

γινώσκετε. Almost certainly indic., although Chrysostom and Theodoret take it as imperat.

τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. See critical note. The full title has point and solemnity. Such an example makes a strong appeal.

δι' ὑμᾶς. Another point, and a further inducement.

ἐπτώχευσεν. The aorist refers to the crisis of the Incarnation. Previous to that He *was* rich in the glory of the Godhead. After it He *was* poor in the humiliation of His Manhood. At the moment of the Incarnation He '*became* poor'; *egenus factus est, cum esset dives* (Vulg.). *Paupertatem enim assumpsit, et divitias non amisit. Intus dives, foris pauper. Latens Deus in divitiis, apparens homo in paupertate* (Herveius Burgidol.). See Ambrose on Lk. ii. 41; also Briggs, *The Messiah of the Apostles*, p. 121.

πλουτήσητε. *Might* become *rich.* Comp. Eph. i. 7, 8.

10. καὶ γνώμην ἐν τούτῳ δίδωμι. *And* **it is an opinion that I am giving in this**; γνώμη in contrast to ἐπιταγή (*v.* 8). See the same contrast 1 Cor. vii. 25; and for the value of his γνώμη 1 Cor. vii. 40.

τοῦτο γὰρ ὑμῖν συμφέρει. 'To offer one's judgment, and not give commands, is the right course in dealing with *people like you, who* (οἵτινες) made a beginning a year before the Macedonians, not only in doing, but also in willing.' The Corinthians were willing to collect, and began to collect, a year before the Macedonians did either (see on ix. 2). It remains for them to complete the work, and about that the Apostle's judgment will suffice. It is people who as yet have done nothing, and are not even willing to do anything, who need commands. Note the change from aor. infin. to pres. infin.

ἀπὸ πέρυσι. Lit. 'from last year,' *i.e. a year ago.* These combinations of prepositions with adverbs of time and place are late Greek. This one, for which προπέρυσι and ἐκπέρυσι were used, occurs in papyri of *c.* 200 A.D. Deissmann, *Bible Studies*, p. 221. This seems to imply that 1 Cor. xvi. 2 was written *more* than a year before this. In that case, can 1 Corinthians have been written in the spring, and 2 Corinthians in the autumn, of the same year, as is often supposed? Granted that S. Paul, following the reckoning by Olympiads, began his years at midsummer, would he in the autumn speak of the previous spring as ἀπὸ πέρυσι? A decisive example is a *desideratum.* The Macedonian year, like the Jewish civil year (Tisri), seems to have begun in the autumn; and S. Paul might reckon by either of these.

11. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε. But now complete the doing also, *that as there was* **the** *readiness to will, so there may* **be the**

completion also according to your means. Νυνί is more precise than νῦν, and here is in emphatic contrast to ἀπὸ πέρυσι: in the N.T. twice in Acts, twice in Hebrews, and 18 times in the Pauline Epistles. That ἐκ τοῦ ἔχειν does not mean '*out of* that which ye have,' but *in proportion to* what ye have,' is shown by *v.* 12. Comp. οὐ γὰρ ἐκ μέτρου δίδωσι (Jn iii. 34). He does not say, Give παρὰ δύναμιν (*v.* 3).

12. εἰ γὰρ ἡ προθυμία πρόκειται. *For if* the readiness is there, *it is* acceptable *according to* what it may have, *not according to* what it *hath not*. The strong compound εὐπρόσδεκτος means 'very welcome.' S. Paul uses it four times; here and vi. 2; Rom. xv. 16, 31; in Rom. xv. 16 of this very collection by Gentiles for the Palestinian Jews considered as an oblation (προσφορά): elsewhere only 1 Pet. ii. 5, where see Hort's note; not in the LXX. The τις inserted in some texts (see critical note), and adopted in the A.V., is not genuine, and need not be inserted, as in the R.V. The subject of ἔχῃ may be ἡ προθυμία personified. On the change from the indefinite ἐὰν ἔχῃ to the definite οὐκ ἔχει see Winer, p. 385. 'If there be first' (A.V.) misinterprets εἰ πρόκειται, which means 'if it lies before us, if it *is there*' (R.V.).

13, 14. The construction of the first ἵνα and of ἐξ ἰσότητος is uncertain. Probably ἵνα depends upon something to be understood, as 'You must complete the ποιῆσαι' (*v.* 11), or 'I mean' (A.V.), or 'I say this' (R.V.), or, as ἵνα itself suggests, 'The object is' (Waite). And ἀλλ' ἐξ ἰσότητος looks both ways, but is more closely connected with what follows. *For* the object is not, that others may have relief, you distress (see critical note); *but* according to equality, *at* the present season *your abundance* to meet *their want, that their abundance also may* meet *your want, that there may be equality*. With ἐξ ἰσότητος comp. ἐκ τοῦ ἔχειν (*v.* 11). It is not necessary to supply a verb for τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα. These words explain ἐξ ἰσότητος: *on a principle of equality—your abundance to meet their want*. With γένηται εἰς = 'may be extended to' comp. Gal. iii. 14. The Apostle reminds the Corinthians that a day may come when they may need help and the Palestinian Christians may be able to supply it, ὅπως γένηται ἰσότης, *that there may be* brought about *equality*. The help from Palestine to Corinth is a *contingency* in the *future*, and can hardly refer to the spiritual benefits which the heathen had received and were receiving from the Jews. For ὑμῶν see last note on xii. 19.

15. In the LXX. the words run; οὐκ ἐπλεόνασεν ὁ τὸ πολύ, and ὁ

τὸ ἔλαττον οὐκ ἠλαττόνησεν (Exod. xvi. 18). This seems to mean that those who had tried to get more than their due measure of manna, and those who had not tried to get their full measure, found that each had neither more nor less than was right. Christian charity, S. Paul says, should aim at equality of this kind, superfluities being given to supply needs. What was in the wilderness a miracle of justice,—*he who gathered* **his** *much had* **not the more**, *and he who gathered* **his** *little had not the less*,—is in the Church a miracle of love.

viii. 16—ix. 5. Directions for the Management of the Collection.

In this section, viii. 16—24 treats of the officials, ix. 1—5 of the assistance to be rendered to them. The officials are Titus and two other delegates, whom the Apostle has commissioned to complete the collection. He commends them to the goodwill of the Corinthians. See an article on "St Paul as a Man of Business" by E. H. Plumptre in the *Expositor*, 1st Series I. p. 264.

16. Χάρις δὲ τῷ θεῷ τῷ διδόντι. *But thanks be to God,* **who giveth** *the same earnest care* **in** *the heart of Titus.* Pres. part. of what is continually going on. By God's gift Titus is ever inspired with the same zeal as that which the Apostle himself has. The ἐν τῇ καρδίᾳ after τῷ διδόντι is probably parallel to ἐν τ. ἐκκλησίαις after δεδομένην in *v.* 1; the earnestness is manifested in his heart. But the meaning may be that it is put into the heart and remains there.

17. ὅτι. The proof of his earnestness: *For indeed he* **accepts** *our exhortation, but being* **all along very much in earnest**, *of his own accord* (*v.* 3) *he* **is going** *forth to you.* The verbs are epistolary aorists, from the point of view of the recipients of the letter: see on ii. 3 and comp. ix. 3; Col. iv. 8; Eph. vi. 22.

18. συνεπέμψαμεν δέ. *And we* **are sending together** *with him the brother whose praise* **in the Gospel is through** *all the Churches.* Certainly τὸν ἀδελφόν means the fellow-Christian, not the actual brother of Titus. He was someone known to the Corinthians, but quite unknown to us. Barnabas, Silas, Mark, Trophimus, Sopater, Aristarchus, Secundus, and Luke are conjectures, of which Luke is perhaps the best. See on ix. 4. Origen (*Homilies* on S. Luke) treats Luke as certainly meant. But ἐν τῷ εὐαγγελίῳ does not mean 'in *his* Gospel,' the one which he wrote; rather, in spreading the Gospel,

in mission work. Nowhere in the N.T. is there mention of a written Gospel.

19. This verse is rather parenthetical, so that in construction *v.* 20 fits on to *v.* 18; and there should be at most a semicolon at the end of *v.* 18 and of *v.* 19.

οὐ μόνον δέ. See critical note. *And not* only so (*i.e.* his praise was in all the Churches), *but who was also* appointed by *the Churches to travel with us* in this work of grace *which is* being ministered *by us*, to show *the glory of the Lord and* our readiness.

χειροτονηθείς. The verb has a long history: (1) 'to elect by show of hands'; (2) 'to elect' in any way; (3) 'to appoint,' whether by election or not: elsewhere in the N.T. Acts xiv. 23 only. See Smith's *D. of Chr. Ant.* II. p. 1501.

συνέκδημος. 'As our fellow-traveller' (Acts xix. 29): *φίλους τε καὶ συνεκδήμους ἐποιησάμην* (Joseph. *Vita* 14). Comp. *ἐκδημεῖν* (v. 6—8).

20. **στελλόμενοι τοῦτο.** This fits on to *συνεπέμψαμεν* (*v.* 18): taking care of *this, that no man blame* (vi. 3) *us in* the matter of this bounty *which is* being ministered *by us*. The Apostle desires to avoid all possibility of an accusation of having 'kept back' (Acts v. 2) part of the money collected. In the *Iliad* (xvi. 857, xxii. 363, xxiv. 6) *ἀδροτής* is 'solidity, strength' especially of body, and here refers to the 'plentifulness' of the collection. It is perhaps an indirect suggestion that the Corinthians are sure to give plentifully.

21. **προνοοῦμεν γὰρ καλά.** For we take forethought for things honourable. See critical note. For the remainder of the verse comp. Rom. xii. 17, where the same quotation from Prov. iii. 4 is found.

ἀλλὰ καὶ ἐνώπιον ἀνθρ. *But* also *in the sight of men.* He must not only be honest, but be seen to be honest. This is quoted by Polycarp (6); comp. iii. 2, iv. 14.

22. Commendation of the third delegate, who is to accompany Titus and 'the brother' of *v.* 18. *And we* are sending (see on *v.* 17) together *with them our brother whom we have proved* to be in earnest many *times in many things.* The characteristic alliteration here and ix. 8 is worth preserving in translation. Comp. *διὰ γὰρ τὸ πολλάκις καὶ πολλοὺς νενικηκέναι θαρροῦσιν* (Arist. *Eth. Nic.* III. viii. 13). The suggestion that *τὸν ἀδελφὸν ἡμῶν* means the Apostle's own brother, is extraordinary exegesis. Even if he had one to employ, to appoint him to such work would have aroused just those suspicions which S. Paul

was so anxious to allay. This 'brother' was no doubt some one in whom the Corinthians had confidence; some conjecture Tychicus.

πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. *Much more* in earnest by reason of much confidence to you-ward. To change the second 'much' into 'great' (A.V., R.V.) spoils the repetition, which may be intentional. Neither 'I have' (A.V.) nor 'he hath' (R.V.) need be inserted, but 'he hath' is what is meant. "This brother had no doubt been at Corinth, and was quite certain that the Corinthians, in spite of all shortcomings, would in the end come up to St Paul's highest anticipations" (Lias). It is possible that here and in i. 15 the Apostle purposely uses in a sense that is favourable to the Corinthians the term πεποίθησις, which in x. 2 he uses in an unfavourable sense. He wishes to remove the threatening tone of x. 2. If so, this is another item in favour of the view that x.—xiii. is *part of the second lost letter*. With the alliteration comp. vii. 4, ix. 8, 10.

23, 24. Summary, briefly commending all three of the delegates.

23. εἴτε ὑπὲρ Τίτου,...εἴτε ἀδελφοὶ ἡμῶν. Broken construction, the ellipse in each half being different: 'whether (anyone asks) about Titus...or our brethren (be asked about).' Comp. Rom. xii. 7. As to Titus, *he is my partner and* fellow-worker to you-ward (*v.* 22); or as to *our brethren, they are* apostles of Churches, a glory to Christ. It is more accurate to retain the usual translation of ἀπόστολος, and leave the context to show that here, as in Phil. ii. 25, ἀπόστολος is not used in the same sense as when it is applied to the Twelve and to S. Paul. He and the Twelve were messengers or delegates of Christ, whereas these brethren were only messengers or delegates of Churches, as Epaphroditus was the messenger of the Philippian Church. See Lightfoot, *Philippians* p. 194, *Galatians* p. 95. εἴτε is common in the Pauline Epp., esp. in 1 and 2 Cor. See on i. 6. Elsewhere in the N.T. in 1 Pet. ii. 13, 14 only.

24. τὴν οὖν ἔνδειξιν...ἐνδείξασθε. *Ostensionem...ostendite* (Vulgate). See critical note. Manifest therefore to them the manifestation *of your love and of our* glorying *on your behalf* to the face *of the Churches*. 'These brethren are delegates of Churches. Respect shown to them is respect shown to the Churches and will be reported to the Churches.' In Aesch. *in Ctes.* 220 ἔνδειξις is 'a *display* of *goodwill*.' The word is not found in the LXX. and in the N.T. is peculiar to S. Paul (Rom. iii. 25, 26; Phil. i. 28).

CHAPTER IX.

2. **τό** before **ὑμῶν** (ℵB, 17) rather than ὁ (CDFGKLP); and **ὑμῶν** (ℵBCP, f Vulg. Copt. Arm.) rather than ἐξ ὑμῶν (DFGKL, d e).

4. **λέγωμεν** (ℵBC²LP, f Vulg. Syrr. Copt.) rather than λέγω CDFG, d e). After **ὑποστάσει ταύτῃ** ℵ³D³KLP, Syrr. Arm., followed by the Rec. and A.V., add *τῆς καυχήσεως*, which is doubtless a gloss from xi. 17. ℵBCDFG, Latt. omit.

7. **προῃρηται** (ℵBCP) rather than *προαιρεῖται* (DKL).

8. **δυνατεῖ** (ℵBCDG) rather than *δυνατός* (C²D²D³KLP).

10. **σπέρμα** (ℵCD²D³KLP) rather than *σπόρον* (BDFG), which obviously comes from what follows; and **χορηγήσει, πληθυνεῖ, αὐξήσει** (ℵBDP, Latt. Copt. Arm.) rather than *χορηγήσαι, πληθύναι, αὔξήσαι* (ℵ³D³KL).

11. For **τῷ θεῷ** (ℵCFGKLP) D has *θεῷ* and B *θεοῦ*. The latter might possibly be original; comp. Wisd. xvi. 28.

15. After **χάρις** ℵ²C²D²KLP, Syrr. Copt. Arm. add *δέ*. ℵBCDG, Latt. omit. The *δέ* spoils the abrupt transition, which is effective.

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ix. 1—5. Directions continued.

1—5. The assistance to be rendered to the three delegates. What the Corinthians have to give should be collected soon, so as to be ready when S. Paul arrives.

1. **περὶ μὲν γὰρ τῆς διακονίας.** The *μέν* looks forward to the second point, which comes in *v.* 3 (*δέ*): the *γάρ* looks back to the end of viii.—the reception of the three delegates. But, as *μέν* and *δέ* cover *vv.* 1—4, this shows that the explanation implied in *γάρ* is to be looked for in *vv.* 1—4, not in *v.* 1 only. Thus understood, the connexion between viii. and ix. is natural enough. To say that ix. 1 does not explain viii. 24 is to state the case incorrectly. See the note at the end of this chapter. For the use of *εἰς* in *τῆς εἰς τοὺς ἁγίους* see on viii. 4 and comp. ix. 13. For *διακονία* see on *v.* 12.

περισσόν μοί ἐστιν τὸ γράφειν. *It is superfluous for me to write*, because he is sending men who are competent, and because the Corinthians do not need to be told their duty. Nevertheless, in his intense anxiety, he does write about it. He must take every means to secure a good result. *περιττὴν ἐκάλεσε τὴν περὶ τῆς φιλοτιμίας παραίνεσιν· οὐ*

περιττὴν ὄντως ὑπολαμβάνων, ἀλλὰ τῇ τοιαύτῃ τῶν λόγων μεθόδῳ πρὸς πλείω διεγείρων φιλοτιμίαν (Theodoret).

2. **οἶδα γὰρ τ. προθυμίαν.** *For I know* **your readiness**, *of which I* **am glorying** *on your behalf to the* **Macedonians**. He is still in Macedonia. Excepting Acts xvii. 11, *προθυμία* is peculiar to 2 Cor. (viii. 11, 12, 19); and *καυχῶμαι* is specially frequent (v. 12, x. 13, 15, 16, 17, xi. 12, 16, &c.); with an acc. of the thing gloried in (vii. 14, x. 8, xi. 30). The present tense covers his action since Titus brought the good news. See Mayor on Jas i. 9.

Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι. *Achaia* **has been prepared since last year**, or 'for a year past' (R.V.). When 1 Cor. xvi. 1—3 was written, Achaia was by no means ready. The troubles in Corinth would put an end to the collection for a time; but now that they are over, the Apostle is glorying of their earlier readiness. For *ἀπὸ πέρυσι* see on viii. 10. For *ὑμῶν* between art. and noun see on xii. 19.

3. **ἔπεμψα δέ.** This is the second point, the *δέ* of the *μέν* in *v.* 1. **But I am sending** (epistolary aorist, as in viii. 17, 18, 22) *the brethren, that our* **glorying on your behalf may not be made void** *in this* **particular** (iii. 10), in the matter of the relief fund.

4. **ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες.** *If* **any Macedonians** *come with me.* This seems to imply that neither of the brethren who were to accompany Titus was a Macedonian. If Luke was one of these, this verse is against his being of Philippi.

ἀπαρασκευάστους. Here only in Biblical Greek and rare in classical, where MSS. sometimes vary between it and the more common form *ἀπαράσκευος*.

καταισχυνθῶμεν ἡμεῖς. *We should be* **put to shame** (vii. 14; Rom. x. 11) *in this* **confidence**. See critical note. The word **ὑπόστασις** has a long and important history, only one or two points of which can be noted here. In classical Greek it is 'ground' or 'foundation'; then 'ground of hope' or 'ground of confidence'; and finally 'hope' or 'confidence.' In the LXX. it occurs 20 times and represents 15 different Hebrew words; but in some cases the Hebrew text is uncertain. Comp. *ἡ ὑπόστασίς μου παρὰ σοῦ ἐστιν*, 'my ground of hope is from Thee' (Ps. xxxviii. 8); also Ruth i. 12; Ezek. xix. 5, where Theodotion has *ἐλπίς*. See Hatch, *Essays in Biblical Greek*, p. 88, and Westcott on Heb. iii. 14. The 'confidence' in this case is that of the Apostle in the Corinthian Christians. Comp. xi. 17.

5. The threefold προ- is doubtless intentional: he insists that all must be ready before he arrives. Comp. xiii. 2 and the repetition of πᾶς in *v.* 8.

προεπηγγελμένην. Afore-promised (R.V.); 'announced beforehand by the Apostle to the Macedonians,' or perhaps simply 'promised long ago.'

εὐλογίαν. This also is a word which has gone through various phases. It is used, 1. of *praise* to God (Rev. vii. 12), and to men, whether bestowed by God (Gal. iii. 14; Rom. xv. 29) or by men (Heb. xii. 17): 2. of the *invocation of blessings* (Heb. xii. 17; Jas. iii. 10): 3. of a *concrete blessing or benefit* (Heb. vi. 7; 1 Pet. iii. 9): 4. of a *benefit or gift bestowed by men;* which is the meaning here. Comp. Gen. xxxiii. 11; Josh. xv. 19; Judg. i. 15; 1 Sam. xxv. 27; Ezek. xxxiv. 26. See Westcott on Heb. vii. 1. Gifts are a blessing both to those who give (Acts xx. 35) and to those who receive. It is the latter aspect which is indicated here: Corinthian bounty will be a blessing to Palestinian need.

ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν. 'Give in a generous spirit, and not in a covetous one, keeping back all you can.' The R.V. substitutes 'matter of extortion' for 'matter of covetousness' (A.V.), and thus makes εὐλογία refer to the Corinthians, and πλεονεξία to himself and his colleagues, as if they were putting pressure on the Corinthians. But both φειδομένως and ἐπ' εὐλογίαις in *v.* 6 refer to the Corinthians, and φειδομένως is evidently synonymous with ὡς πλεονεξίαν. To give less than one ought to the needy is to disregard the claims of others and have too much oneself; and this is exactly πλεονεξία. Comp. 1 Thes. ii. 5; Eph. iv. 19, v. 3; and see Lightfoot on Col. iii. 5 and Rom. i. 9. *Avaritia enim vocatur datio, quae fit tenaci et parco ac tristi animo; benedictio autem, quae fit largo et alacri animo* (Herveius Burgidol).

6—15. Exhortation to give Liberally and Cheerfully.

Having gloried in the former readiness of the Corinthians, in order to encourage the Macedonians, and having told the Corinthians of the spontaneous generosity of the Macedonians, in order to encourage the Corinthians, and having begged the latter not to prove his glorying on their behalf void by showing unwillingness now, he presses home his appeal by other arguments. 1. Giving is not loss, but a sowing which will bring a harvest, if only it is done in a right spirit (*vv.* 6, 7). 2. God can and will bestow, not only the right

spirit, but the means of exercising it (8—11). 3. Their bounty will relieve the necessities of those who receive it, and will also increase their thankfulness to God and their love to the givers (11—14).

6. **Τοῦτο δέ.** Neither *φημί* (1 Cor. vii. 29) nor *λέγω* (Gal. iii. 17) nor *ἴστε* (Eph. v. 5) need be supplied, although any one of them may. 'But as to this,' or 'But it is just this,' is quite intelligible. Comp. *ἕν δέ* (Phil. iii. 14) and the classical *δυοῖν θάτερον*. The Apostle is dictating and uses brevity. The *τοῦτο* emphasises what follows, in which the chiasmus should be preserved in translation: *He that soweth sparingly, sparingly shall also reap, and he that soweth* on the principle of blessings, on the principle of blessings *shall also reap.* Comp. Gal. vi. 7. The fitness of the metaphor of sowing and reaping is insisted on by Chrysostom. Comp. *εἰσὶν οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν· εἰσὶν καὶ οἳ συνάγοντες ἐλαττονοῦνται* (Prov. xi. 24): also *Non esse cupidum, pecunia est, non esse emacem, vectigal est* (Cic. *Parad.* vi. iii. 51). For this use of *ἐπί* comp. Rom. v. 14 and see Westcott on Heb. viii. 6. The rare word *φειδομένως* occurs here only in Biblical Greek: once in Plutarch (*Alex.* xxv.). For the chiasmus comp. ii. 16, iv. 3, vi. 8, x. 11, xiii. 3.

7. **ἕκαστος καθὼς προῄρηται.** Here again the verbless sentence is as intelligible in English as in Greek (comp. Rom. v. 18): Each *man* just *as he* has determined *in his heart; not* out of grief, *or* out *of necessity.* Comp. *οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ* (Deut. xv. 10). For *προαιρεῖσθαι* comp. Prov. xxi. 25; Is. vii. 15.

ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. It is a joyful giver that *God loveth: ἱλαρόν* is emphatic by position, and it means something more than 'cheerful.' The word is late Greek, not rare in the LXX. (Job xxxiii. 26; Prov. xix. 12; Ecclus xiii. 26, xxvi. 4; &c.), but nowhere else in the N.T. In Rom. xii. 8 we have *ὁ ἐλεῶν ἐν ἱλαρότητι*: comp. Prov. xviii. 22; Ps. Sol. iv. 6, xvi. 12. The words here are an echo of the addition in the LXX. to Prov. xxii. 8, *ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός.* The substitution of *ἀγαπᾷ* for *εὐλογεῖ* is the more remarkable, because *εὐλογεῖ* would harmonize with *ἐπ' εὐλογίαις* in *v.* 6. The Rabbis said that he who gave nothing, but received his friend with a cheerful countenance, was better than he who gave all with a gloomy countenance. *Si panem dederis tristis, et panem et meritum perdidisti* (Augustine).

8. **δυνατεῖ δὲ ὁ θεός.** Comp. *δυνατεῖ γὰρ ὁ κύριος* (Rom. xiv. 4). In both places later authorities substitute *δυνατός*, because *δυνατεῖ* is an

unusual word. The thought is, 'Do not set this aside as an impossible standard; God can, and will (*v.* 10), help.'

πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς. A very comprehensive statement: *χάριν* includes, and here specially means, earthly blessings as opportunities of benevolence; comp. viii. 6. Where there is the spirit of benevolence, the power to exercise benevolence is sure to be given. Chrysostom paraphrases; *ἐμπλῆσαι ὑμᾶς τοσούτων ὡς δύνασθαι περιττεύειν ἐν τῇ φιλοτιμίᾳ ταύτῃ.* For *περισσεύειν* transitive see on iv. 15.

ἐν παντὶ πάντοτε πᾶσαν κ.τ.λ. In order to preserve the characteristic alliteration and repetition we may turn singulars into plurals without change of meaning; *always having all sufficiency in all things, may abound to* all *good* works. Comp. vii. 4, viii. 22; Phil. i. 3, 4; Acts xxi. 28, xxiv. 3; also *διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν* (Plat. *Menex.* 347 A).

αὐτάρκειαν. 'Self-sufficiency, being independent of help from others,'—a word which has played a prominent part in Greek philosophy, especially in the tenets of the Cynics and Stoics. Aristotle is at pains to distinguish the true *αὐτάρκεια* from that which the Cynics advocated (*Eth. Nic.* I. vii. 6; comp. x. vi. 2; *Pol.* I. ii. 14). The occurrence of this term in such close proximity to *προαιρεῖσθαι* (another word which is frequent in the *Nicomachean Ethics*, but occurs nowhere else in the N.T.) has led to the surmise that S. Paul was acquainted with the Aristotelian philosophy. See last note on *v.* 10. In 1 Tim. vi. 6 *αὐτάρκεια* is rendered 'contentment,' the subjective feeling of self-sufficiency and independence. For *αὐτάρκης* comp. Phil. iv. 11, where see Lightfoot's note. Here the point is that the less a man wants, the greater his self-sufficiency and his power of helping other people.

9. καθὼς γέγραπται. Even *as it is written:* what has just been stated is exactly what is said of the benevolent man in Scripture; *He* scattered, *he gave to the* needy (Ps. cxii. 9). The difference between *πτωχός*, the common word for 'poor' in the N.T. (vi. 10; Rom. xv. 26; Gal. ii. 10, iv. 9; &c.), and *πένης*, which occurs here only, should be marked in translation. Both words are classical, and both occur together in Ps. xl. 17, xli. 1, lxx. 5, lxxii. 13, lxxiv. 21, lxxxvi. 1, cix. 22; Ezek. xvi. 49, xviii. 12, xxii. 29. In this passage no English Version makes any distinction, although 'poor and needy' is so familiar from the Psalms. Nor does the Vulgate, which in the O.T. is very capricious in passages where both words occur.

Commonly it has *egenus et pauper*, but sometimes *pauper et inops*, and once *mendicus et pauper*. In the Beatitudes Tertullian preferred *beati mendici* to *beati pauperes*, as being closer to the Greek (*adv. Marc.* iv. 14). Of the two words πτωχός (πτώσσω, 'I crouch') is the stronger, implying abject poverty. See Trench, *Syn.* § xxxvi; Hatch, *Biblical Greek*, p. 73. In **Ἐσκόρπισεν** we have the opposite of σπείρων φειδομένως (*v.* 6): μετὰ δαψιλείας ἔδωκε (Chrys.): *verbum generosum, spargere, plena manu, sine anxia cogitatione quorsum singula grana cadant* (Bengel). Both in LXX., where it is frequent, and in N.T. (Mt. xii. 30=Lk. xi. 23; Jn. x. 12, xvi. 32) it is commonly used of 'scattering to the winds,' 'putting to flight,' or 'dispersing.'

ἡ δικαιοσύνη αὐτοῦ. The righteousness which includes and manifests itself in φιλανθρωπία. It is not clear what is meant by the righteousness of the benevolent man enduring for ever. In Ps. cxi. [cxii.] it is twice said (*vv.* 3, 9) of the good man ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος, which is variously interpreted; (1) that the wealth which is the means and the reward of his benevolence will never cease; (2) that he will practise righteousness as long as he lives; (3) that his good deeds will never be forgotten among men; (4) that God will give an everlasting reward; (5) that virtue is imperishable; a good deed remains a good deed for ever. In the previous Psalm (*vv.* 3, 4) the same expression is used of God; '*His* righteousness standeth fast for ever. He hath made a memorial for His wonderful works.' This perhaps means that the wonderful things which He has done, especially for Israel, will for ever be remembered to His glory. What is true of the good God is in a degree true also of the good man; but God's remembrance of good deeds is perhaps chiefly in S. Paul's mind. That he omits τοῦ αἰῶνος after εἰς τὸν αἰῶνα in order to limit the meaning to this life, is not likely: εἰς τὸν αἰῶνα may include the life to come (Jn viii. 51, xi. 26, xii. 34; &c.). S. Paul himself commonly writes εἰς τοὺς αἰῶνας, with (Gal. v. 4; Phil. iv. 20; 1 Tim. i. 17; &c.) or without (Rom. i. 25, ix. 5, xi. 36; &c.) τῶν αἰώνων.

10. ὁ δὲ ἐπιχορηγῶν. Assurance that He who *can* do this (*v.* 8), *will* do it. The A.V. here follows the wrong reading (see critical note) and distributes the optatives wrongly. The sentence is amphibolous, but the verbs are fut. indic.; and Is. lv. 10 shows that **ἄρτον εἰς βρῶσιν** goes with ὁ ἐπιχορηγῶν, not with χορηγήσει. *Now he that* **bountifully supplieth** (Gal. iii. 5; Col. ii. 19; 2 Pet. i. 5, 11) *seed to the sower and bread for* **eating, will supply and multiply your**

sowing. The change from σπέρμα to σπόρον should be marked in translation, all the more so because the first is literal, whereas τὸν σπόρον ὑμῶν is figurative of the gifts which the Corinthians are to 'scatter,' and which will bring a rich harvest. It is also worth while marking the difference between ἐπιχορηγεῖν and χορηγεῖν: the compound augments the idea of liberality, which is conspicuous in the simple verb. But in late Greek compounds often take the place of simple words without much access of meaning (see Bigg on 2 Pet. i. 5), and there is perhaps not much difference here. In the LXX. ἐπιχορηγεῖν occurs in Ecclus xxv. 22 of a wife who entirely supports her husband, and as a variant 2 Mac. iv. 9. Comp. ἐπιχορηγία (Eph. iv. 16; Phil. i. 19). In the LXX. χορηγεῖν is common; in the N.T., here and 1 Pet. iv. 11 only. Originally it meant 'to lead the chorus' and then 'to supply the chorus' for the exhibition of a drama, an act of public munificence involving great expense. Hence it came to mean 'to supply necessaries with liberality,' 'to equip bountifully.' Aristotle uses the metaphor several times; *Eth. Nic.* I. viii. 15, x. 15; x. vii. 4 (in the last passage in connexion with αὐτάρκεια: see on *v.* 8); *Pol.* IV. i. 1; VII. i. 13; &c.

In this late Greek the difference between βρῶσις and βρῶμα, as between καύχησις and καύχημα, is not sharply maintained (Jn iv. 32, vi. 27, 55). But S. Paul seems to distinguish both βρῶσις and πόσις (Rom. xiv. 17; 1 Cor. viii. 4; Col. ii. 16) from βρῶμα and πόμα (Rom. xiv. 15; 1 Cor. iii. 2, vi. 13, x. 3, 4); and therefore βρῶσις here should be rendered 'eating' rather than 'food.' Nowhere else does he use πληθύνειν, which is fairly common in Acts (vi. 1, 7, vii. 17, ix. 31, xii. 24), and very common in the LXX.

τὰ γενήματα τῆς δικαιοσύνης ὑμῶν. From the LXX. of Hos. x. 12: God will make *the fruits of your righteousness* to grow. Not only the goods with which to do acts of benevolence, but also the good *will* to do them, will be increased by Him. For αὐξάνειν transitive comp. 1 Cor. iii. 6, 7: it is ὁ αὐξάνων θεός, 'God who in all things giveth the growth,' that is spoken of here. In the LXX. αὐξάνειν is always transitive; αὐξανῶ αὐτὸν καὶ πληθυνῶ (Gen. xvii. 20; comp. i. 22, 28, viii. 17; ix. 1, 7; &c.). The intransitive use begins with Aristotle; αὐξάνει δὲ ἡ σελήνη (*Anal. Post.* I. xiii. 4), and is usual in the N.T. Comp. τὸ σῶμα...ἐπιχορηγούμενον...αὔξει τὴν αὔξησιν τοῦ θεοῦ (Col. ii. 19), which is somewhat close to Aristotle's σώματι κάλλιστα πεφυκότι καὶ κεχορηγημένῳ (*Pol.* IV. i. 1).

11. ἐν παντὶ πλουτιζόμενοι. If *vv.* 9, 10 are a parenthesis

(Bengel, WH.), the participle is to be connected with περισσεύητε in *v.* 8. But it seems better to have no parenthesis (for *v.* 10 is a new start), and to regard πλουτιζόμενοι as an easy anacoluthon from the ὑμῶν in *v.* 10. Comp. στελλόμενοι in viii. 20 (which, however, can with less difficulty be taken back to *v.* 18), and δοξάζοντες below (*v.* 13). Winer, p. 716. This verse is added to show the *way* in which God will bestow this χάρις (*v.* 8) upon them; ye *being enriched in every thing* unto *all* liberality or singlemindedness (as in viii. 2), *which* is such as to work out (iv. 17, v. 5, vii. 10, 11) *through us thanksgiving to God;* or, to preserve the repetition in ἐν παντὶ...εἰς πᾶσαν, *in every thing unto every* (*kind of*) *liberality.* The ἁπλότης may retain its classical force. "Your singleness of heart, your absence of all secondary and selfish motives, provides us with the means of alleviating the distresses of others, and thus elicits from them thanks to God out of the fulness of a grateful heart" (Lias). Take τῷ θεῷ (see critical note) with εὐχαριστίαν rather than with κατεργάζεται: substantives derived from verbs which govern a dative are often followed by a dative rather than the usual genitive; *e.g.* εὐχή, προσευχή, χάρις. Put only a semicolon at the end of *v.* 11.

12. ὅτι ἡ διακονία τῆς λειτουργίας ταύτης κ.τ.λ. This explains how the relief fund has this religious side: because the ministration of this public service is not only filling up the measure of the wants *of the saints, but* also is abounding through *many thanksgivings to God.* The use of διακονία in this connexion (comp. *v.* 1, viii. 4) should be compared with Acts xi. 29, xii. 25, where it is used of Barnabas and Saul carrying help from Antioch to those suffering from famine in Judea; also with Rom. xv. 31, where the variant δωροφορία (BDG, d e) is correct as a gloss. On διακονία and διάκονος see Hort, *The Christian Ecclesia,* pp. 202 ff. The use of λειτουργία here is close to the original use, viz. of the 'aids' which wealthy Athenians had to render to the State, *e.g.* supplying choruses for plays, equipping men-of-war, &c. This was a 'service to the public,' or a 'public service.' Among the Jews λειτουργία meant priestly ministrations (Lk. i. 23; Heb. viii. 6, ix. 21; Numbers and Chronicles *passim*). Among Christians it was used specially of the eucharist, but also of public worship generally; and 'liturgy' is derived directly from it. See *D. of Chr. Ant.* vol. II. pp. 1018 ff., and Lightfoot's notes on Phil. ii. 17, 30. Comp. the use of λειτουργεῖν in Rom. xv. 27. Here the genitive is of apposition, and the διακονία which is λειτουργία refers, not to the ministration of the Apostle and his fellows, but to that of the Corinthians, as appears from *v.* 13.

S. Paul is anxious to stir them up to a bountiful contribution rather than to call attention to his own share in the work.

προσαναπληροῦσα. *Filling up in addition* to what had been done before, supplementing other kinds of assistance. The Corinthian contribution would be an additional supply; comp. xi. 9; in Plat. *Meno* 84 D the compound is used of filling up in addition the vacant part of a geometrical figure. For ὑστέρημα comp. viii. 13, 14; Lk. xxi. 4: τῷ θεῷ with περισσεύουσα rather than εὐχαριστιῶν.

13. Explains why the recipients of the bounty give thanks; and the participle is again, like πλουτιζόμενοι (*v.* 11), without regular construction; **seeing that through the proof** (ii. 9, viii. 2) *of this ministration* of yours *they glorify God for* **the subjection of your confession** *unto the Gospel of the Christ, and for* **the liberality** (*v.* 11, viii. 2) **of your contribution** *unto them and unto all.* Three things are expressed here; (1) the *occasion* of the recipients' thankfulness, viz. the tested genuineness of the help given; (2) and (3) two *reasons* for their thankfulness, viz. (2) Corinthian loyalty as regards the Gospel, and (3) Corinthian generosity in giving so liberally. As regards (2) the Palestinian Christians had had misgivings: it had looked as if Gentile converts were advocates for extreme license. Now Palestine would see the loyalty manifested in Corinth's adhesion to the Gospel. The construction of εἰς τὸ εὐαγγέλιον is uncertain. It probably is parallel to εἰς αὐτοὺς καὶ εἰς πάντας, and this excludes the connexion with δοξάζοντες, which would be very awkward in the case of εἰς αὐτούς. There remains the doubt whether εἰς τὸ εὐαγγέλιον depends on τῇ ὑποταγῇ or on τῆς ὁμολογίας. The A.V. takes the former; 'your professed subjection unto the Gospel of Christ': comp. *obedientia consensus vestri in evangelium=consentiens obedientia in evangelio* (Calvin), and *vos tanto consensu obedire monitis evangelicis* (Erasmus). But it is better with the R.V. to adopt a translation which at least makes the connexion of εἰς τ. εὐαγγ. with τ. ὁμολογίας possible; 'the obedience of your confession unto the gospel of Christ.' Comp. τῆς εἰς Χριστὸν πίστεως ὑμῶν (Col. ii. 5); and τῆς εἰς τὸν τῶν ὅλων θεὸν εὐσεβείας (Eus. *Hist. Eccles.* II. xxv. 1); and the exactly parallel τὴν εἰς τὸν Χριστὸν τοῦ θεοῦ ὁμολογίαν (Just. M. *Tryph.* xlvii. 266 D). The meaning is, 'the obedience which consists in your loyalty to the Gospel.' Similarly, it is better to take εἰς αὐτοὺς καὶ εἰς πάντας after τῆς κοινωνίας rather than after ἁπλότητι: so both A.V. and R.V. For κοινωνία comp. viii. 4 and Rom. xv. 26: the whole passage, Rom. xv. 26—31, throws much light on the one before us

(see J. A. Robinson on 'Communion' in Hastings' *DB.* i. p. 461). We have no word in English which combines the ideas of 'fellowship,' and 'contributing'; with *εἰς αὐτούς* the notion of contributing is uppermost, with *εἰς πάντας* that of fellowship. Nevertheless, in a real sense, what was a boon to the Palestinian Christians was a boon to the whole Church. The addition of *εἰς πάντας* is another incitement to liberality.

14. καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς. The construction is uncertain: but it is clumsy to take *δεήσει* back to *δοξάζοντες*, 'glorifying God *by* their prayer'; and still more so to take it back to *περισσεύουσα*, 'abounding *in* their prayer.' More probably *αὐτῶν ἐπιποθούντων* is a gen. absol. (comp. iv. 18) adding the thought that (while the Corinthians exhibit their goodwill by their bounty) the recipients of the bounty exhibit their goodwill by intercession for the donors; **while they themselves also, with supplication on your behalf,** *long after you*, **on account of** *the exceeding grace of God* **upon** *you*. To make *δεήσει* depend on *ἐπί* (*v.* 13) is grammatically possible, but yields no good sense. Would the Judean Christians glorify God *for* their own prayer? The word *δέησις* implies *personal need* (Lk. i. 13; Jas v. 16; 1 Pet. iii. 12), and is often used of intercession, whether to God or to man (Rom. x. 1; Phil. i. 4; 2 Tim. i. 3). See Lightfoot on Phil. iv. 6, and Trench, *Syn.* § li.

τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. This is explained by *πᾶσαν χάριν περισσεῦσαι* in *v.* 8. The play of words between *χάριν τοῦ θεοῦ* and *χάρις τῷ θεῷ* (*v.* 15) should be noted.

15. Χάρις τῷ θεῷ. The thought of this mutual goodwill between Jewish and Gentile converts, as an earnest of the love which unites all Christians (*κοινωνία εἰς πάντας*), fills the Apostle's heart with thankfulness, to which he gives immediate and abrupt (see critical note) expression. One who had had so much experience of the bitter antagonism between Jews and Gentiles in the Church, might well overflow with gratitude, and speak of this blessed result as an 'indescribable boon.' The Jews in Palestine will be thankful for the Corinthians' bounty, and he is thankful for God's bounty in bringing all this to pass: *Paulus in gratiarum actione se illis in Judaea fratribus adjungit, et quasi Amen illis accinit* (Grotius).

ἀνεκδιηγήτῳ. The word occurs nowhere else in Biblical Greek. Clement of Rome uses it of the ineffable mysteries of nature (1 Cor. xx. 5). It is found also in Arrian; *τὴν ἀνεκδιήγητον τόλμαν* (*Exp. Al.* p. 310). To say that so strong an epithet would not be used by the

Apostle of any less boon than man's redemption is unsound reasoning. A thanksgiving for redemption would here have very little point. Calvin gives the right connexion; *tandem, quasi voti compos, ad laudem Deo canendam evehitur: quo suam fiduciam quasi re jam confecta testari voluit.*

This thanksgiving concludes the second main portion of the letter. Comp. the conclusion of the first portion (vii. 16) and the thanksgivings at the end of important divisions of other Epistles (1 Cor. xv. 57; Rom. xi. 33—36; 1 Tim. i. 17).

It is hardly necessary to do more than mention the suspicion of some critics that this ninth chapter is an interpolation from some letter, of which the rest has been lost. The transition from viii. 24 to ix. 1 is said to be not obvious, and the two chapters, if read together, are said to involve needless repetition. Others, to avoid these supposed difficulties, regard viii. as an interpolation. But the connexion of viii. with i.—vii. is manifest; and the trifling difficulties about the addition of ix. vanish when we remember the delicate position in which the Apostle was placed. He had to recognize what the Corinthians had already done, and yet to intimate that very little had been done and that a very great deal was wanted from them. Hence the variations and half-repetitions in ix. when compared with viii. But the two chapters are quite harmonious; comp. viii. 6, 11 with ix. 3—5. And they mutually explain one another; comp. viii. 16—22 with ix. 3—5. The hypothesis of a piece of one letter being inserted in the middle of another is intrinsically so improbable that it ought not to be accepted without very strong evidence. That a letter mutilated at the end should get united to one mutilated at the beginning is less improbable. See above on vi. 14.

CHAPTER X.

1. **πραΰτητος** (ℵBFGP) rather than *πραότητος* (ℵ³CDKL).

4. **στρατείας** (B) = *στρατίας* (ℵCDFG), not *στρατιᾶς*. See Deissmann, *Bible Studies*, p. 181; Blass § 5.

7. **ἐφ' ἑαυτοῦ** (ℵBL 21, Latt.) rather than *ἀφ' ἑαυτοῦ* (CDFGKP). After the first **Χριστοῦ** DFG, dfg add *δοῦλος*, which is correct as a gloss, and after **καὶ ἡμεῖς** D³KL, Copt. add *Χριστοῦ*.

8. It is not easy to decide between **ἐάν τε** (ℵCDKLP, f Vulg.) and *ἐάν* (BFG 17, Chrys.).

10. **φησίν** (ℵDFGKLP, d) rather than *φασίν* (B, Latt. Syrr.).

12. DFG 109, dfg omit **οὐ συνιᾶσιν** together with **ἡμεῖς δέ** in *v.* 13.

14. **οὐ γὰρ ὡς μή** (ℵDFGKLM, dfg Vulg.) rather than *ὡς γὰρ μή* (B 114, 116) or *οὐ γὰρ μὴ ὡς* (P).

18. **συνιστάνων** (ℵBDFGMP 17, Orig.) rather than *συνιστῶν* (D^3KL), from *συνιστάω*, a form which D^3KL support in iv. 2, vi. 4, and which BD 17, 39 support in iii. 1, where *συνιστᾶν* may be right, Excepting iii. 1, the forms in *-αω* (*ἱστάω*, *ἐξιστάω*, *κ.τ.λ.*) may everywhere be rejected. WH. App. p. 168.

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x. 1—xiii. 10. Another Assertion of the Apostle's Position, and a Final Rebuke and Warning to his Judaizing Opponents.

This is the third main portion of the Epistle in the form in which it has come down to us. Reasons have been given elsewhere (Introduction § 7 and notes on iii. 1, iv. 2, v. 13, vii. 28, viii. 22, xii. 20, xiii. 5) for adopting, as the best solution of various difficulties, the theory that these four chapters are part of another letter, and probably of the letter alluded to in ii. 4 and vii. 8. The change of subject and tone is so great and so sudden that it cannot easily be explained by a long pause in writing and a consequent complete change of mood. Nor can we adopt the hypothesis that in i.—ix. the Apostle writes to the loyal many, and in x.—xiii. to the recalcitrant few. In both sections he is writing to the whole Corinthian Church (see notes on *v.* 2 and on xi. 2, 8, 9, and xii. 13, 19). Moreover the change is in the wrong direction. Strong invective might calm down into what is conciliatory, and a man who had begun in a tone of great severity might a little later continue his letter with studied gentleness. But here, what is most conciliatory suddenly changes into strong invective. Having with great delicacy and tenderness restored happy relations between himself and the Corinthians, he abruptly launches out into reproaches and sarcasms, which must have gone far towards undoing the good results of the first nine chapters. And how unlike the usual tact of the Apostle to make, with diffidence and hesitation, an earnest appeal to his Corinthian flock for contributions to the Palestine fund, and then immediately to begin and lash them severely! If the reproaches and sarcasms were sent first, and then, when they had brought about submission, the conciliatory words were penned in a subsequent letter, all runs much more intelligibly. In thought and in tactics these four chapters come more naturally before than after the first nine chapters. Moreover, it is not easy to get the opening

of x. into reasonable relation to the end of ix. If we suppose that what preceded x. has been lost, this difficulty disappears.

But, whether the form in which we have the Epistle is the original form or not, it is clear that these chapters have been dictated under the influence of strong feeling; and perhaps their contents are not carefully arranged. Yet there are changes of topics, and these changes should be noted. The greater part (x. 1—xii. 10) is taken up with the contrast between S. Paul and his opponents, showing that he is a divinely appointed Apostle, while they are self-constituted and self-commended teachers. This again has two divisions: (i) the Apostle's authority and extent of province (x. 1—18); and (ii) the Apostle's 'foolish' glorying (xi. 1—xii. 10), to which they have driven him (xi. 1—6), about working gratuitously (xi. 7—15), about his services and sufferings (xi. 16—33), about the revelation granted to him and its consequences (xii. 1—10). The remainder of the invective (xii. 11—xiii. 10) is chiefly taken up with repetitions of particular points and warnings in connexion with his approaching visit. Bengel thus sums up the four chapters; *In via sum ad vos, armatus virtute Christi. Ergo obedite.*

x. 1—18. The Apostle's Authority and Extent of Province.

1. **Αὐτὸς δὲ ἐγὼ Παῦλος.** It is putting too much meaning into *αὐτός* to suppose that here the Apostle ceases to dictate and writes the remainder of the letter with his own hand (2 Thes. iii. 17; 1 Cor. xvi. 21; Col. iv. 18). No doubt he sometimes wrote himself, without expressly saying that he did so; and he sometimes wrote more than the last few words. Gal. vi. 11 implies that at least the last eight verses were written by himself; and Philem. 19 seems to indicate that the whole letter was written with his own hand. Others suggest that *αὐτός* intimates that the Apostle is going to enter upon personal matters. More probably the *αὐτός* simply anticipates what is coming; 'That very Paul, who you think is so humble when he is with you, and so bold when he is away.' This emphatic *αὐτὸς ἐγώ* is found again xii. 13; Rom. vii. 25, ix. 3, xv. 14; and neither here nor in any of those passages does it mean that he is writing with his own hand. For *ἐγὼ Παῦλος* comp. Gal. v. 2; Eph. iii. 1; Philem. 19.

It is possible to bring this opening into connexion with the conclusion of ix. in some such way as this; 'I exhort you to be kind to your brethren in Judea in consideration of the gentleness of Christ; and I pray God that I may not be driven to do more than exhort' (comp. *παραγγέλλων οὐκ ἐπαινῶ* in 1 Cor. xi. 17). But this is rather

forced, and leaves too much to be understood. The appeal to the gentleness of Christ refers to what follows, not to the preceding request for a liberal contribution; and δέομαι means 'I pray *you*,' not 'I pray *God*.'

διὰ τῆς πραΰτητος. See critical note: throughout the N.T. and the LXX. πραΰτης should probably be read rather than πραότης. The virtue of 'meekness' is exhibited first towards God, in accepting His treatment of us without questioning, secondly towards men, in accepting their treatment of us as being in accordance with His will. In Aristotle it is the due regulation of the temper between ὀργιλότης and ἀοργησία (*Eth. Nic.* II. vii. 10; IV. v.), and he opposes it to χαλεπότης (*Hist. An.* IX. i. 1). Plato opposes it to ἀγριότης (*Symp.* 197 D). Plutarch several times, as S. Paul does here, combines it with ἐπιείκεια (*Peric.* 39; *Caes.* 57), that 'sweet reasonableness' which shrinks from insisting upon its full rights for fear of inflicting the smallest wrong. While πραότης may be wholly passive, ἐπιείκεια involves action; it rectifies the errors of strict justice and makes allowances for particular cases: ἔστιν αὕτη ἡ φύσις, ἡ τοῦ ἐπιεικοῦς, ἐπανόρθωμα νόμου, ᾗ ἐλλείπει διὰ τὸ καθόλου (*Eth. Nic.* V. x. 6). In the Gospels the πραότης and ἐπιείκεια of Christ are conspicuous (Mt. xi. 29), and S. Paul uses these characteristics of the Redeemer as the medium of his entreaty. He points to them as a *motive* (Winer, p. 477) to induce the Corinthians not to drive Christ's Apostle to be other than meek and gentle: comp. 1 Cor. i. 10; Rom. xii. 1, xv. 20. The two virtues are discussed by Trench, *Syn.* §§ xlii, xliii; and Wetstein gives many illustrations. See also Hatch, *Biblical Greek*, p. 73.

ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν. *Who* to your face (*v.* 7) *am* lowly *among you*. Here only does the A.V. render ταπεινός 'base,' which is wanted for ἀγενής (1 Cor. i. 28). Elsewhere it renders ταπεινός either 'lowly' (Mt. xi. 29), or 'of low estate' (Rom. xii. 16), or 'of low degree' (Jas i. 9; Lk. i. 52), or 'humble' (Jas iv. 6; 1 Pet. v. 5). 'Lowly' (R.V.) is best here: see on vii. 6. S. Paul is here taking what was said of him by his enemies, and (with some irony) adopting it as true. There is no Hebraism in κατὰ πρόσωπον (Acts iii. 13, xxv. 16; Gal. ii. 11); it occurs several times in Polybius. See Dalman, *The Words of Jesus*, p. 29.

θαρρῶ. See on vii. 16; *am* of good courage; comp. v. 6, 8.

2. δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι. Yea, *I beseech* you *that I may not* when present show courage. The δέ follows up the παρακαλῶ: *I exhort, yea, I beseech*. The A.V. misses a point in having 'beseech'

for both παρακαλῶ (*v.* 1) and δέομαι. And the change from exhortation to entreaty is not sufficiently marked in either the Vulgate (*obsecro, rogo*) or the R.V. ('intreat,' 'beseech'). The παρών implies that he means to visit them again. The nom. with infin. is regular, being attracted to δέομαι: comp. Rom. i. 22, xv. 24; Phil. iv. 11.

τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τ. λ. ἡ. The A.V. misses another point in having 'be bold' for both θαρρῆσαι and τολμῆσαι. By changing his word S. Paul intimates that the boldness which he expects to exhibit is not quite the same as the courage (or θρασυδειλία) attributed to him by his critics; *that I may not* **when present show courage** *with* **the** *confidence wherewith I* **count** *to be bold against some which* **count** *of us &c.* For πεποίθησις see on i. 15, and comp. the stronger ὑπόστασις in ix. 4. With S. Paul λογίζομαι, 'count, account, reckon,' is a favourite word (iii. 5, v. 19, xi. 5, xii. 6), especially in Romans (ii. 3, 26, iii. 28, &c.). In other N.T. writers it is rare; in the LXX. very frequent. The Vulg. takes λογίζομαι as passive, *qua existimor audere in quosdam, qui arbitrantur nos* (comp. Rom. iv. 5), which makes needless tautology. Doubtless both λογίζομαι and λογιζομένους are middle; but there is a characteristic play of words in the shades of meaning, λογίζομαι of expectation or intention (1 Sam. xviii. 25), λογιζομένους of supposition or view. As in 1 Cor. xv. 12, he does not specify who the τινες are; they are only a fraction of the Corinthians. This shows that these chapters (x.—xiii.) are addressed to the majority, or to the whole Church of Corinth, not to the hostile minority.

ὡς κατὰ σάρκα περιπατοῦντας. 'As if our thoughts and acts were guided by carnal and worldly principles': Rom. viii. 4. For ὡς after λογίζεσθαι comp. 1 Cor. iv. 1; Rom. viii. 36; it gives their point of view: *διέβαλλον γὰρ αὐτὸν ὡς ὑποκριτήν, ὡς πονηρόν, ὡς ἀλαζόνα* (Chrys.): comp. ii. 17, iv. 2; 1 Thes. ii. 3. In κατὰ σάρκα there is no reference to his physical infirmities: comp. i. 17, v. 16. In περιπατούντας we have a Hebraism, which is frequent in S. Paul (iv. 2, v. 7, xii. 18; &c.) and S. John, but is not found in S. James or S. Peter. Comp. κατὰ ἄνθρωπον περιπατειτε (1 Cor. iii. 3) and ἀνεστράφημεν (2 Cor. i. 12).

3. Ἐν σαρκί. Emphatic by position. Everyone who has a body must 'walk *in* the flesh' and be liable to its weaknesses, such as the fear of men, the love of popularity, the liability to irritation, &c. But the missionary life of an Apostle, which resembles a campaign, is not conducted on such principles. The flesh is an abode (ἐν), but it need

not be made a law (*κατά*). They might think that he had been wanting in vigour (*vv.* 2, 10), but they would find that indifferentism was not his guiding principle (xiii. 1—4).

στρατευόμεθα. "The metaphor of a warfare, as applied to the Christian life, is a common one with St Paul, though it is more commonly used of the internal conflict of the Christian soul than of the external warfare waged against the evil around" (Lias): Rom. xiii. 12, 13; Eph. vi. 13—17; 1 Tim. i. 18; 2 Tim. ii. 3, 4. Comp. Is. lix. 17; Wisd. v. 17—20; also the martyr's exhortation, *ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθε περὶ τῆς εὐσεβείας* (4 Mac. ix. 23). The Roman army was often before his eyes suggesting this metaphor, which he now works out in detail.

There is little doubt that the spelling *στρατιας* here is for *στρατείας*, 'campaign,' and not *στρατιᾶς*, 'army': see critical note.

4. Parenthetic proof of the truth of *v.* 3. If the Apostle's campaign were conducted on worldly principles, the weapons used would be worldly and unsuccessful; but, in spite of the weakness of him who employs them, they are triumphantly victorious.

δυνατὰ τῷ θεῷ. The exact antithesis to *σαρκικά* would be *πνευματικά*. But as *σάρξ* connotes 'weakness,' so *πνεῦμα* connotes 'power' (1 Cor. ii. 4, xv. 43; 2 Tim. i. 7); and it is the idea of power that is prominent here. But the exact meaning of *τῷ θεῷ* is doubtful. '*Through* God' (A.V.) would probably have been expressed otherwise. '*Before* God' (R.V.) is possible; but why have we not *ἐνώπιον τοῦ θεοῦ* (iv. 2, vii. 12) or *ἐν προσώπῳ* (ii. 10)? More probably '*for* God,' *i.e.* in His service (dat. com.), is the meaning. That it is a Hebraism for '*exceeding*,' as both A.V. and R.V. in Acts vii. 10 for *ἀστεῖος τῷ θεῷ*, is also possible (Winer, p. 310); but this is not very different from 'before God,' 'in His sight,' and therefore 'really, indeed.' Comp. Jon. iii. 3.

πρὸς καθαίρεσιν ὀχυρωμάτων. *To the* casting *down of strongholds*: 'casting' rather than 'pulling,' because of *καθαιροῦντες* (*v.* 5). Nowhere else in the N.T. does *ὀχύρωμα* occur, but it is very frequent in the LXX., especially in Maccabees: *ὀχυρός* (not in N.T.) is also common. The *ὀχυρώματα* are all things which are employed to withstand the onward march of the Gospel. Possibly the LXX. of Prov. xxi. 22 is in S. Paul's mind; *πόλεις ὀχυρὰς ἐπέβη σοφὸς καὶ καθεῖλε τὸ ὀχύρωμα ἐφ' ᾧ ἐπεποίθησαν οἱ ἀσεβεῖς*. Thackeray points out a coincidence of wording with Philo (*de Conjus. Ling.* 26): *τὸ γὰρ κατεσκευασμένον ὀχύρωμα διὰ τῆς τῶν λόγων πιθανότητος, οὐδενὸς ἕνεκα ἑτέρου*

κατεσκευάζετο, ἢ τοῦ μετατραπῆναι διάνοιαν ἀπὸ τῆς τοῦ θεοῦ τιμῆς· ἀλλὰ πρός γε τὴν τοῦ ὀχυρώματος τούτου καθαίρεσιν ὁ πειρατὴς τῆς ἀδικίας...εὑτρέπισται.

5. **λογισμοὺς καθαιροῦντες.** Returning to *στρατευόμεθα* (*v.* 3), or perhaps an anacoluthon from *τὰ ὅπλα*, like *πλουτιζόμενοι* (ix. 11): seeing that we cast *down imaginations* (Rom. ii. 15 only), *i.e.* 'reasonings, counsels' (*consilia*, Vulg.); 'we bring to nought workings of the intellect apart from God.' Comp. *ἵνα καταισχύνῃ τοὺς σοφούς...τὰ ἰσχυρά...ἵνα τὰ ὄντα καταργήσῃ* (1 Cor. i. 27, 28). It is doubtful whether *λογισμούς* looks back to *λογιζομένους*.

πᾶν ὕψωμα ἐπαιρόμενον. *Every high thing that* is lifting *itself* up; or better, *that* is being lifted up. If *ἐπαιρόμενον* is passive, it makes a better antithesis to *καθαιροῦντες*; and 'exalt' is wanted for *ὑψόω* (xi. 7; Mt. xi. 23; Lk. xiv. 11, xviii. 14; &c.). Comp. *δύο δὲ νῆες ἐπαιρόμεναι τῇ νίκῃ* (Thuc. vii. xli. 3). In xi. 20 *ἐπαίρεται* is no doubt middle. Comp. Rom. viii. 30, where *οὕστε ὕψωμα οὔτε βάθος* is to separate us from the love of God; and Job xxiv. 24. Apparently *πᾶν ὕψωμα* is the genus of which *λογισμοί* are species.

τῆς γνώσεως τοῦ θεοῦ. A periphrasis for the Gospel and all other means of knowing God (Rom. i. 19). Comp. *πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν* (Wisd. xiv. 22). S. Paul knew the Book of Wisdom: see on v. 1.

αἰχμαλωτίζοντες. In the N.T., S. Paul alone uses this metaphor (Rom. vii. 23; 2 Tim. iii. 6). In Lk. xxi. 24 the verb is used literally.

πᾶν νόημα. *Every* device, or design: see on ii. 11. Like *λογισμοί*, it refers to all workings of the natural reason which hinder or corrupt the Gospel. Luther's rendering, *alle Vernunft*, has led some to suppose that the Apostle here disallows 'thinking for oneself,' and support was thus found for the doctrine *fides praecedit intellectum* (Deissmann, *Bible Studies*, p. 73).

εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. *Obedience* to the *Christ* is thought of as the new condition into which they are changed,—from antagonism to loyalty (Col. i. 13). Comp. Lk. xxi. 24; Tobit i. 10; Judith v. 18; 1 Kings viii. 46. Certainly *εἰς* does not belong to *πᾶν νόημα* in the sense of 'against'; 'every design against obedience to the Christ.' To express this S. Paul would again have used *κατά*, as in *κατὰ τῆς γνώσεως*.

Stanley suggests that this imagery may in part be suggested by the wars of Pompey against Mithridates and the Pirates. The latter

"had been raging amongst the hill forts of the Cilician pirates not more than sixty years before the Apostle's birth, in the very scene of his earlier years, and was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners." See Appian, *Bell. Mith.* XII. xiv. 96.

6. ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, κ.τ.λ. Being *in readiness to* avenge *all disobedience*, whenever *your obedience* shall be *fulfilled, i.e.* shall have been completed. The Apostle will give time for all Christians at Corinth to allow themselves to be 'led captive to the obedience of the Christ'; then disobedience of whatever kind will be punished. There is emphasis on *ὑμῶν*, implying that his readers are, or will soon be, obedient. For *ἐν ἑτοίμῳ ἔχοντες*, *in promptu habentes* (Vulg.), Wetstein gives parallels from Philo, Polybius, and Dionysius Hal. For *ἐκδικῆσαι*, 'to do justice,' comp. Lk. xviii. 5; 1 Mac. vi. 22: it is one of the legal words which are rather frequent in this letter; comp. i. 22, ii. 6, 8, vii. 11, 12. The aor. after verbs of readiness or expectation is in accordance with N.T. usage; xii. 14; Acts xxi. 13: after *ἐλπίζω* the pres. is never found (Lk. vi. 34; Phil. ii. 23; &c.). In *ὑπακοή* and *παρακοή*, as in *καθαιροῦντες* and *ἑπαιρόμενον*, we have another play on words: comp. i. 13, iii. 2, viii. 22, &c.). Only here, Rom. v. 19 and Heb. ii. 2, does *παρακοή* occur in the N.T.: not in the LXX. It means 'failing to listen,' or 'hearing amiss,' and is akin to *ἀμέλεια*, *incuria*, as Bengel on Rom. v. 19 points out. In Heb. ii. 2 it is joined with *παράβασις*. See Trench, *Syn.* § lxvi. Comp. *παρακούειν* Mt. xviii. 17; Is. lxv. 12; Esth. iii. 3, 8, vii. 4; 1 Esdr. iv. 11; Tobit iii. 4. In Mk v. 36 *παρακούειν* is used of Christ's *ignoring* an interruption. There is no carelessness implied in *ἀπειθία* or *ἀπείθεια* (Rom. xi. 30, 32; Eph. ii. 2, v. 6; Col. iii. 6; Heb. iv. 6, 11), and S. Paul would perhaps have used it here, but for the desire of a verbal contrast to *ὑπακοή*.

Assuming that x.—xiii. is part of the lost letter, ii. 9 may be a reference to what is said here: see note there.

7. Τὰ κατὰ πρόσωπον βλέπετε. Here, as in Jn v. 39, xiv. 1, we are in doubt whether the verb is indicative or imperative; and, as in ix. 14, xii. 5, 19; Jn xii. 19, xv. 18, 27; Rom. viii. 33—35, whether the sentence is interrogative or not. Either Ye look (R.V.), *Look ye* (Tyndale, Genevan; 'see ye' Wiclif), or *Do ye look?* (A.V., R.V. margin) may be right; but *Look ye* (imperat.), *videte* (Vulg.), is least probable. If imperative, *βλέπετε* would probably stand first: 1 Cor. i. 26, x. 18; Phil. iii. 2; Col. iv. 17. Chrysostom and Calvin seem to

be right in regarding the words as an accusation: *magni facitis alios, qui magnis ampullis turgent; me, quia ostentatione et jactantia careo, despicitis.* **Ye look** *on* **the** *things* **before your face** (as in *v.* 1). They had said that to their face they had found him weak and cowardly, which was not their way, nor the way of an Apostle of Christ. Such surface-judgment, he intimates, is of little worth.

εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ κ.τ.λ. See critical notes. *If any man* **trusteth in himself** *that he is Christ's, let him* **count** (*v.* 2) *this again* **with** *himself, that* **even** *as he is Christ's,* **so also** *are we.* The *πάλιν = vicissim* (1 Cor. xii. 21) refers to *ἑαυτῷ*: 'it is in himself that he is confident that he is Christ's; with himself let him reckon that this is equally true of us.' The *τις* does not point to any individual opponent; the Apostle is speaking of his critics generally. Comp. *vv.* 10, 11, xi. 4, 20. There is probably no reference here to 'Ἐγὼ δὲ Χριστοῦ (1 Cor. i. 12).

8. Evidence, put hypothetically (*ἐάν*), but with confidence (indic. apodosis), that he is a minister of Christ, at least as much as his critics are. Supposing that his language were still stronger, it will not prove empty self-assertion. With *τε γάρ* comp. Rom. vii. 7: the *τε* looks forward to another *τε* (which after all does not come) and has been omitted in some texts as superfluous: see critical note. *For though I should* **glory** *somewhat more* **abundantly about** *our authority, which the Lord* **gave** *for* **building you up,** *and not for* **casting you down** (*v.* 4), *I* **shall** *not be* **put to shame** (by being shown to be a pretentious impostor): *οὐ δειχθήσομαι ψευδόμενος, οὐδὲ ἀλαζονευόμενος* (Chrys.). The *περισσότερον* probably refers to *vv.* 3—6, in which he makes large claims to authority, authority which might have to be used *εἰς καθαίρεσιν*, but was not given for that purpose. Strong as his language is, it might be somewhat stronger and be justified. There may be a hint that the work of his opponents is *εἰς καθαίρεσιν*, and not at all *εἰς οἰκοδομήν*. No limit must be placed to *οὐκ αἰσχυνθήσομαι*, such as 'at the Day of Judgment': never at any time will he be convicted of empty self-assertion.

9. ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. The construction is uncertain; but it is very forced to make *v.* 9 the protasis of *v.* 11, with *v.* 10 as a parenthesis; "That I may not seem...let such a one count this." Moreover the beginning of *v.* 9 becomes in that case very abrupt; and so Chrysostom slips in a *δέ*, and the Vulgate and Calvin an *autem*, which has no authority of any weight: *ut* autem *non existimer tanquam terrere vos* (Vulg.); *ne* autem *videar*

terrere vos (Calv.). More probably *ἵνα μὴ δόξω* depends upon *v.* 8; and some such thought as 'I say this,' or 'I refrain from using stronger language,' is to be understood. But nothing need be inserted in English, any more than in the Greek. As *ἐκφοβεῖν* is a strong word, it is toned down by *ὡς ἄν*: *that I may not seem*, as it were, to *terrify you by* my letters. This is a rare instance of *ἄν* with the infin. But perhaps *ὡς* and *ἄν* coalesce as *ὡσάν* = *quasi*. Winer, p. 390 note. In the LXX. *ἐκφοβεῖν* is frequent (Job vii. 14, xxxiii. 16; Wisd. xi. 19, xvii. 6; &c.), especially in the phrase *οὐκ ἔσται ὁ ἐκφοβῶν* (Lev. xxvi. 6; Judg. xvi. 25; Mic. iv. 4; &c.), but nowhere else in the N.T.: we have *ἐκφοβος* Mk ix. 6; Heb. xii. 21. We *know* of two letters, viz. 1 Corinthians and the lost letter of 1 Cor. v. 9; and we have seen that another letter seems to be required (see notes on i. 23, ii. 3, 9, vii. 8). If 2 Cor. i.—xiii. is all one letter, then the Corinthians had received three letters before this was written; but more probably 2 Cor. x.—xii. is part of this third letter.

10. φησίν. See critical note. It is more probable that the singular was changed to the plural, because this sneer was uttered by more than one person, than the plural to the singular. But if *φασίν* was the original reading, the *τις* in *v.* 7 and *ὁ τοιοῦτος* in *v.* 11 might cause it to be corrected to *φησίν*. But neither *τις* nor *φησίν* nor *ὁ τοιοῦτος* means that he is alluding to one particular ringleader: all three are indefinite expressions, and *φησίν* = 'it is said,' *on dit, man sagt*. Winer, p. 655.

ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. See S. Paul's own account 1 Cor. ii. 3, 4. The epithets are contrasted in reverse order, *ἀσθενής* with *ἰσχυραί*, and *ἐξουθενημένος* with *βαρεῖαι*, which probably means 'weighty' (A.V., R.V.) rather than 'severe' or 'grievous' (Acts xx. 29; 1 Jn v. 3). See Lightfoot on *ἐν βάρει εἶναι* (1 Thes. ii. 6). On S. Paul's personal appearance see Appendix A; Plumptre's note at the end of Acts in Ellicott's *Comm. for English Readers*; Exc. xi. at the end of Farrar's *St Paul*; Findlay in Hastings' *D.B.* ii. p. 700.

ἐξουθενημένος. 'Despised' (1 Cor. i. 28) or of no account (1 Cor. vi. 4) rather than 'contemptible.' Contrast Acts xiv. 8—12, where the Apostle is taken to be a god. But both Barnabas and Paul are regarded as gods, because of the miracle, while Paul is supposed to be the inferior of the two, because he acts and talks: he is only the agent or messenger of Barnabas (Ramsay, *Church in the Roman Empire*, p. 57; *St Paul*, p. 84). Ramsay points out the coincidence between Hermes, the messenger of the gods, and *ὡς ἄγγελον θεοῦ ἐδέξασθέ με* (Gal. iv. 14).

11. τοῦτο λογιζέσθω. Count *this*: comp. *vv.* 2, 7. It is as well to have the same English word throughout: the R.V. has a different word in each verse; 'count,' 'consider,' 'reckon.'

οἷοί ἐσμεν...τοιοῦτοι. No doubt ἐσμεν (R.V.) and not ἐσόμεθα (A.V.) is to be supplied. 'Will we be' confines the meaning to the projected visit to Corinth. 'When he comes, they will find that he can be as vigorous in action as in his letters.' The meaning rather is, that such inconsistency as writing strongly and acting feebly is quite alien from him and impossible. One whose words and deeds do not correspond could not have founded and sustained a Christian Church in Corinth. For the opposition between λόγῳ and ἔργῳ comp. Rom. xv. 18; Acts vii. 22. To omit δι' ἐπιστολῶν would make the opposition more terse, but there is no reason for believing that the words are a gloss: no authority omits them. Note the chiasmus; τῷ λόγῳ ἀπόντες, παρόντες τῷ ἔργῳ: comp. ix. 6.

12—16. The difficulty of this passage has often been pointed out. Theodoret suggests that S. Paul has deliberately written obscurely, because he did not wish to be too definite in convicting his accusers. Bengel is certainly right in saying, *sepem inter se et illos ponit*; but the obscurity is probably unintentional. The passage is partly ironical, especially at the outset: οὐ τολμῶμεν, 'I shouldn't venture &c.' It had been insinuated that he was a coward. Well, one kind of courage he certainly does lack. He does not dare to match himself with those who praise themselves according to a standard of their own fixing. He limits his glorying by the limits of the sphere fixed for him by God, and this sphere extended to Corinth. If his sphere did not extend thus far, he would be exceeding his limits; but, as it is, his preaching was the first to reach them. So he is not unjustifiably glorying in what other people have done. But he hopes that, as the Corinthians increase in faith, his influence among them will increase, while he keeps to his own province, so as to preach the Gospel in the districts beyond Corinth, without glorying in the province of others, over work that is already done without him.

As in *v.* 7, there may be a hint by contrast that what is not true of him is true of his opponents. 'It is not I who have invaded other people's provinces: it is other people (the Judaizers) who have invaded mine.'

12. Οὐ γὰρ τολμῶμεν ἐνκρῖναι ἢ συνκρῖναι ἑαυτούς. *For we* are not bold (*v.* 2) to pair *or compare ourselves with some* of those *that commend themselves*. The meaning of ἐνκρῖναι is doubtful; but 'judge

amongst, estimate amongst, number with' is probably right; and 'pair with,' which preserves the play on words (comp. *vv.* 5, 6), has much the same meaning. Moreover, *ἐνκρῖναι* is stronger than *συνκρῖναι*, as 'pair' than 'compare'; 'I should not venture to pair myself, or even compare myself, with them.' The Vulgate has *inserere aut comparare*: comp. *si me lyricis vatibus inseres* (Hor. *Od.* I. i. 35). Beza preserves the play, at the cost of exactness, with *adjungere vel conjungere: inferre aut conferre* is better. It is altogether arbitrary to suggest that *ἐνκρῖναι ἢ* is an interpolation.

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. *But they* themselves *measuring themselves by themselves.* For the repetition comp. viii. 22 and ix. 8; also *αὐτοὶ δ' ἑαυτοῖς σύνεισι δι' ἑαυτῶν* (Plat. *Protag.* 347 E). In classical Greek the *ἐν* would be omitted; Arist. *Rhet.* II. xii. *sub fin.* With his critics everything is measured by 'our noble selves.' They are a "mutual admiration and self-admiration society" (Waite). They have a standard of excellence of their own making, and they congratulate themselves and one another on their conformity to it.

οὐ συνιᾶσιν. *Are* **without understanding.** For the verb, which resembles our 'put two and two together = be intelligent,' comp. Rom. xv. 21; Eph. v. 17. These superior persons do not know the value of things, and cannot interpret them. Nothing is to be understood, as 'do not understand *what they are talking about*,' or '*how arrogant they are*,' or '*what Apostleship means.*' The representatives of the δ-text (see critical note), which omit these two words and the following *ἡμεῖς δέ*, make the words which precede *οὐ συνιᾶσιν* refer to the Apostle, not to his opponents; *we ourselves, measuring ourselves by ourselves, and comparing ourselves with ourselves, will not glory beyond measure.* Measuring oneself by one's own standard is thus made to be the *right* kind of criticism: comp. *Metiri se quemque suo modulo ac pede verum est* (Hor. *Epist.* I. vii. 98). This makes good sense; but the four omitted words are too well attested to be dismissed (yet see WH. on Western non-interpolations II. pp. 175 ff.); and if *ἡμεῖς δέ* is genuine, *αὐτοί* must mean the opponents. The reading *οὐ συνίασιν* (ℵ) involves the construction, *but they themselves are not aware that they measure themselves by themselves*, which has not much point. The point is that they *do* it, not that they do not *know* that they do it. The reading *συνιουσιν* ($D^3KL\Gamma$), if accented *συνιοῦσιν*, = *συνιᾶσιν* ($\aleph^1B$); but, if *συνίουσιν*, it is a participle agreeing with *ἑαυτοῖς*, and *αὐτοί* is left without a verb; which is an unnecessary anacoluthon and is not likely to be right.

13. **ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα.** *But we* (in emphatic contrast to *αὐτοί*) *will not* glory beyond measure. For this use of *εἰς* comp. *εἰς τρίς*, *εἰς τὰ μάλιστα*. He does not say 'we *do* not glory'; such conduct is excluded for all time. He is not going to imitate them in glorying beyond all bounds. His assertions about himself shall be confined to the sphere of work assigned to him by God as *ἀπόστολος τῆς ἀκροβυστίας*, a sphere which of course includes Gentile Corinth. But *εἰς τὰ ἄμ.* might mean 'in respect to things (places) beyond (our) measure,' and this makes sense both here and in *v.* 15.

ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος κ.τ.λ. *But according to the measure of the* province *which God* apportioned *to us* as *a measure to reach* as far as even *you*. Can *κανών* mean 'province' (R.V.), a definitely bounded sphere of activity? It means (1) that which measures, as a rod or a ruler; (2) that which is measured, a fixed amount of anything. But it is commonly used of *length* rather than of *surface*; and here it may refer to the distance which the Apostle was allowed to go from his centre. In colloquial language *τὸ μέτρον τοῦ κανόνος* is 'the length of his tether.' But from the ideas of mapping out territory with measuring rods, and assigning measured allotments, *κανών* might acquire the meaning of a measured space, the Apostle's definitely allotted sphere of work. Comp. *πρὸς ὅλον τὸν τῆς φιλοσοφίας κανόνα εὐσεβῶς φιλοσοφῶν* (4 Macc. vii. 21), and see the LXX. and Vulgate of Ps. lxxvii. 54, 55. See Lightfoot on Gal. vi. 16, the only other place in the N.T. where the word occurs (not Phil. iii. 16), and Westcott, *Canon of the N.T.*, App. A. Comp. *μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα* (Clem. Rom. *Cor.* 41).

οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου. He did not appoint himself to it or choose it for himself: *God* apportioned (1 Cor. vii. 17; Rom. xii. 3; Heb. vii. 2) it to him. For the construction see Winer, p. 665. The apparently superfluous *μέτρου* (which some suspect of being a gloss) is possibly added for the sake of alliteration; *μέτρον...ἐμέρισεν... μέτρου*. He perhaps again hints that the opposite is true of his opponents; they are self-appointed workers in a sphere which they chose for themselves.

ἐφικέσθαι ἄχρι καὶ ὑμῶν. It was plain matter of fact that the Church of Corinth existed owing to S. Paul's being allowed to come there: they were *ἐν ἐφικτῷ τῆς ἀποστολῆς αὐτοῦ*. The verb is very rare in Biblical Greek; perhaps here only: in Ecclus xliii. 27, 30 the right reading may be *ἀφικ.*, which F has here. The Vulgate has *pertingendi usque ad vos*.

14. οὐ γὰρ ὡς μή. See critical note. The punctuation is doubtful, both as regards the whole verse, which may be a parenthesis (WH.), and as regards the arrangement of its parts, which may have either a comma or an interrogation at *ἑαυτούς*, and either a comma or a colon at *τοῦ χριστοῦ*. Reading **οὐ γὰρ ὡς μὴ ἐφικνούμενοι**, it is best to treat the verse as not parenthetical, and to connect *v.* 15 with *v.* 14; also to make no part of *v.* 14 a question: *For we* are not, as if we did not reach *unto you*, overstretching *ourselves; for* as far as even you we were the first to come in *the gospel of* the *Christ.* Or we may fill in the opening words thus; *For we are not overstretching ourselves, as* we should be doing *if we did not reach unto you.* See Winer, p. 595. If S. Paul's province did not include Corinth, then he would be over-extending himself by transgressing limits: but manifestly it does include Corinth. Possibly *ἐφθάσαμεν* means no more than 'came' (R.V.). It is one of many words which in late Greek lost their sharpness of meaning, and perhaps here there is no thought of *anticipating others*, of being *the first* to come: comp. Rom. ix. 31; Phil. iii. 16; 1 Thes. ii. 16; Lk. xi. 20. In 1 Thes. iv. 15, where it is not followed by a preposition, the idea of anticipating survives. Here no doubt the main point is that he came *as far as Corinth* with the Gospel; but it adds to the point to say that he was the *first* to preach in those regions, *ἐν τοῖς κλίμασι τῆς Ἀχαΐας* (xi. 10). Comp. what Horace says of his being the first to introduce iambics into Italy. *Libera per vacuum posui vestigia princeps, Non aliena meo pressi pede* (*Epp.* I. xix. 21). And with *ὑπερεκτείνομεν* comp. *Sunt quibus in satira videor nimis acer et ultra Legem tendere opus* (*Sat.* II. i. 1).

If we read *ὡς γὰρ μὴ ἐφικνούμενοι*, the first half of the sentence becomes a question expecting a negative answer, as the strong verb *ὑπερεκτείνομεν* shews; *For* are we overstretching *ourselves* as if we did not reach *unto you?* For other doubtful interrogatives see on *v.* 7.

15, 16. οὐκ εἰς τὰ ἄμετρα καυχώμενοι...εἰς τὰ ἕτοιμα καυχήσασθαι. A long and rather obscure sentence, which it is more simple to connect with *v.* 14 than with *v.* 13. There need not be more than a comma, and certainly should not be a full stop (A.V.), at the end of *v.* 14. *Not* glorying beyond our measure (as in *v.* 13) *in other men's labours, but having hope* that, as your faith groweth, *we shall be* magnified in *you, according to our* province unto still greater abundance, *so as to preach the Gospel* unto *the regions beyond you,* and *not to* glory *in another man's province of things ready to our hand.* Seeing that in coming to Corinth he has not come out of his own sphere

into that of other people, he is not claiming what is really the work of others (comp. Rom. xv. 20); whereas his opponents, by setting themselves up as teachers in Corinth *have* been glorying in another man's province of what he did and not they: *quum Paulus militasset, illi triumphum agebant* (Calvin). And he hopes that, as the Corinthians grow in faith, he will be magnified among them in his own sphere, so that his influence will extend, and he will be able to preach the Gospel beyond them with a recommendation. S. Paul may already have had thoughts of Rome and Spain (Rom. xv. 24, 28). But he could not easily work still further westward, while Corinth was in so unsatisfactory a state; and hence the qualification *αὐξανομένης τῆς πίστεως ὑμῶν*. Their progress in the faith was necessary for the spread of the faith to others. It is possible to take *ἐν ὑμῖν* with *αὐξανομένης* (Luther, Calvin): but it has much more point if we take it with *μεγαλυνθῆναι*. It is in them and through them, that his powers are enlarged, if their faith increases. For *μεγαλυνθῆναι ἐν* comp. Phil. i. 20. For the thought comp. iii. 2, 3.

Dr Kennedy points out that *εἰς τὰ ὑπερέκεινα ὑμῶν* fits Rome and Spain much better, if we suppose that this is part of a letter written from *Ephesus* (whence the painful letter *was* written), than if we suppose it to be part of a letter written from Macedonia. To a person in Macedonia 'the regions beyond Corinth' would be in the South, not in the West. Neither in classical Greek, nor elsewhere in Biblical Greek, is *ὑπερέκεινα* found. It is perhaps colloquial for *ἐπέκεινα*, which is quite classical (Acts vii. 43 and LXX.). For *καυχ. εἰς* comp. *διὰ τὸ καυχ. εἰς τὴν ἡλικίαν αὐτοῦ* (Arist. *Pol.* v. x. 16).

17. **Ὁ δὲ καυχώμενος.** *But*, even in reference to a man's own work in his own proper sphere, there is only one right way of glorying; *he that glorieth, let him glory in the Lord*, who assigned him the work and enables him to do it. These words are quoted as Scripture in 1 Cor. i. 31, and they are an adaptation of Jer. ix. 24, *ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιέιν καὶ γινώσκειν ὅτι ἐγώ εἰμι Κύριος*. The Apostle follows the principle, which he here enunciates, 1 Cor. xv. 10; Rom. xv. 17—19; Gal. ii. 8; Eph. iii. 7.

It is evident that these verses (13—17) are addressed to the whole Corinthian Church, and not to the disloyal faction only.

18. **οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος.** It is not the man who, instead of giving all glory to God, commends himself that is accepted (*δέχομαι*), *i.e.* proved, tested, and found to be genuine and solid in character (1 Cor. xi. 19; Rom. xvi. 10; Jas i. 12); but

whom God commends, as he had done in the case of S. Paul, in making him an Apostle. He had been driven to commend himself; and had that commendation stood alone, he would have been *ἀδόκιμος* (xiii. 5, 7). His critics had only their own self-commendation; they had no *θεία ψῆφος* (Theodoret) to support it in the eyes of the world. Note the emphatic *ἐκεῖνος*. For the thought comp. Rom. ii. 29; also *ὁ ἔπαινος ἡμῶν ἔστω ἐν θεῷ καὶ μὴ ἐξ αὐτῶν, αὐτεπαινετοὺς γὰρ μισεῖ ὁ θεός* (Clem. Rom. *Cor.* xxxi. 6).

CHAPTER XI.

1. **ὄφελον** (ℵBD¹MP) rather than *ὤφελον* (D³FGKL); and **ἀνείχεσθε** (ℵBDFGLMP) rather than *ἀνέχεσθε* (K 37, 73, Theodoret), which comes from the following *ἀνέχεσθε*, or than *ἠνείχεσθε* (cursives); and **μικρόν τι** (ℵBDM, f Vulg. Pesh. Goth.) rather than *μικρόν* (FGKLP, d g r); also **ἀφροσύνης** (ℵBDP 17, Vulg.) rather than *τῆς ἀφροσύνης* (FG) or *τῇ ἀφροσύνῃ* (KL, Copt., Chrys.).

3. **φθαρῇ** (ℵBDFGP, d g r Copt. Arm. Goth.) rather than *οὕτω φθαρῇ* (D²D³KLM, f Vulg. Syrr. Aeth.): the variant *φθαρει* (KLP) may be ignored. It is not easy to decide as to the genuineness of *καὶ τῆς ἁγνότητος*, which ℵBFG 17, 74, g Aeth. have *after* *ἁπλότητος*, while D, d have *τῆς ἁγνότητος καὶ τῆς ἁπλότητος*, and ℵ³D³KLMP, f have *τῆς ἁπλότητος* without *κ. τ. ἁγνότητος*. It is well attested, but it looks like a gloss, which very early got into the text, sometimes in one place and sometimes in another. It might be accidentally omitted through homœoteleuton. With less doubt read **τὸν χριστόν** (BDKLP) rather than *Χριστόν* (ℵFGM 80, 89).

4. **ἀνέχεσθε** (BD 17) is more probable than *ἀνείχεσθε* (ℵD³GKLMP): *ἠνείχεσθε* (Rec.) has here scarcely any authority; comp. *v.* 1.

6. **φανερώσαντες** (ℵBFG 17) rather than *φανερώσαντες ἑαυτούς* (M 108, Goth.), or *φανερωθέντες* (ℵ³D³KLP), or *φανερωθείς* (D, d f am.).

10. **φραγήσεται** (ℵBDFKLMP) rather than *σφραγίσεται*, which Rec. has *de conjectura vel errore* (Tisch.).

14. **θαῦμα** (ℵBDFGPR) rather than *θαυμαστόν* (D²D³KLM).

16. **καυχήσωμαι** (ℵBFGM) rather than *καυχήσομαι* (DKLP).

18. It is hard to decide between **κατὰ τὴν σάρκα** (ℵ³BD³KLMP) and *κατὰ σάρκα* (ℵDFGR 17, 71, 73).

21. **ἠσθενήκαμεν** (ℵB 80) rather than *ἠσθενήσαμεν* (DFGKLMP).

23. **λαλῶ** (ℵBKLMP) rather than *λέγω* (DFG, Latt. *dico*, as in *vv.* 16, 21, not *loquor*, as in *v.* 17); and **ἐν φυλακαῖς περισσοτέρως**,

ἐν πληγαῖς ὑπερβαλλόντως (BD, d f Vulg. Aeth. Goth.) rather than ἐν πλ. περισσ., ἐν φυλ. ὑπερβ. (ℵFG, g), or ἐν πληγ. ὑπερβ., ἐν φυλ. περισσ. (ℵ³D²KLM, Syrr. Copt. Arm.). Tertullian (*Scorp.* 13) has *in laboribus abundantius, in carceribus plurimum, in mortibus saepius.*

27. κόπῳ (ℵBDFG, d g) rather than ἐν κόπῳ (KLMP, Vulg.).

28. ἐπίστασις (ℵBDFG) rather than ἐπισύστασις (KLMP); and μοι rather than μου (ℵ³DKLMP).

31. τοῦ κυρίου (ℵBFGKL, g am. Pesh. Goth.) rather than τοῦ κυρίου ἡμῶν (DMP, d f Vulg. Copt. Arm. Aeth.); and Ἰησοῦ (ℵBFG 17, 31, 37, 118, g am. Pesh. Arm. Goth.) rather than Ἰησοῦ Χριστοῦ (DKLMP, d f Vulg. Copt. Aeth.).

32. πιάσαι με (BD, d f Vulg. Arm.) rather than πιάσαι με θέλων (ℵD³KLMP), or θέλων με πιάσαι (FG, g Copt. Pesh. Aeth.).

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xi. 1—xii. 10. THE APOSTLE'S FOOLISH GLORYING ABOUT GRATUITOUS WORKING, SERVICES AND SUFFERINGS, REVELATIONS AND THEIR CONSEQUENCES.

1—6. These verses are introductory, apologizing for the folly of glorying, to which a godly zeal on their behalf impels him. At the beginning, middle, and end of this section he calls attention to the *folly* of this parade of his claims (xi. 1, 16, xii. 11). Under cover of the humiliation of having to make a fool of himself, he completes the condemnation of his adversaries, by reminding the Corinthians of the variety and strength of his own claims, and exposing the emptiness of the claims of those who oppose him.

1. The opening is abrupt. After what has just been said about the worthlessness of self-praise, the inconsistency of glorying about himself seems to be glaring. He allows that it is foolish, and he asks for toleration. After all, he is only imitating his critics.

Ὄφελον. See critical note. In this late Greek, this 2nd aor., without augment, has become a mere particle, an interjection expressing a wish, *would that*, as to what might have happened, but has not, or of what might happen, but is scarcely expected. Here and Rev. iii. 15 it is followed by imperf. indic.: 1 Cor. iv. 8 by aor. indic., as several times in the LXX., especially in the phrase ὄφελον ἀπεθάνομεν: Gal. iv. 12 by fut. indic. In classical Greek it commonly has the augment and is followed by the infin.; ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ (Soph. *O. T.* 1157). Winer, p. 377.

ἀνείχεσθέ μου μικρόν τι ἀφροσύνης. See critical note. The double augment, usual in classical Greek, is commonly a correction of the

true text, where it is found in the N.T. Here and in *v.* 4 *ἠνείχεσθε* is certainly a corruption. *Would* that ye bore *with me in a little* somewhat of *folly;* not *utinam tolerassetis* (Calvin), but *utinam toleraretis* (Beza) or *sustineretis* (Vulg.). The construction is doubtful. In classical Greek *ἀνέχεσθαι* is commonly followed by the acc. both of person and thing; in Biblical Greek by the gen. of both. Here *μου* is the gen. after *ἀνείχεσθε*, and *ἀφροσύνης* is the gen. after *μικρόν τι*, which is the accus. of reference, 'bore with me with regard to a little bit of folly.' The gen. of the person, without a participle, occurs even in classical Greek; *εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται* (Plat. *Protag.* 323 A). Others take *μικρόν τι* as acc. after *ἀνείχεσθε*, and make both *μου* and *ἀφροσύνης* depend upon *μικρόν τι*, comparing *οὐδὲ γὰρ ὑμῶν φθέγμα* (A reads *φθέγματος*) *ῥήματος ἀνέξομαι* (Job vi. 26). But it is unlikely that the second *μου* should depend upon the verb, as it must, and the first *μου* not.

ἀλλὰ καὶ ἀνέχεσθέ μου. Here, as in x. 7, there is doubt whether the verb is indic. or imperat. Most English Versions make it imperat., so that what is first expressed as a wish not likely to be fulfilled is then made an entreaty. But in that case neither ἀλλά nor *καί* is quite suitable. The ἀλλά corrects what precedes, and the *καί* gives emphasis to what follows. 'But I ought not to consider this as an unattainable wish; you really do bear with me': or, 'But I have no need to wish this; you *do* bear with me.' Comp. Cic. *ad Att.* xii. 37, *tu meam stultitiam consuesti ferre.* With the thought of the verse comp. *εἰς ἀφροσύνην δὲ κινδυνεύω πολλὴν καὶ ἀναισθησίαν ὄντως ἐμπεσεῖν, εἰς ἀνάγκην συμβιβαζόμενος τοῦ διηγεῖσθαι τὴν θαυμαστὴν περὶ ἡμᾶς οἰκονομίαν τοῦ θεοῦ* (Dion. Alex. in Eus. *H. E.* VII. xi. 2).

It is worth while distinguishing in translation the two words for senselessness which are found in the N.T., *ἀφροσύνη* (*vv.* 17, 21; Mk vii. 22), *insipientia*, 'folly,' and *μωρία* (1 Cor. i. 18, 21, 23, ii. 14, iii. 19), *stultitia*, 'foolishness.' The former word, being primarily negative, is the lighter in meaning; the latter is the more severe, pointing to an essential or deeply rooted characteristic: comp. *μωραίνειν* (Rom. i. 22; 1 Cor. i. 20). Both the Vulgate and the A.V. are inconsistent in rendering *ἀφροσύνη* in Mk vii. 22 as they render *μωρία* elsewhere. See on *ἄφρων*, *v.* 16.

2. ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ. This explains the second half of *v.* 1: because his feeling for them is of so lofty a character, he is sure that they will not refuse him toleration, however foolish they may think him. As the first half of *v.* 1 has been corrected by the second (ἀλλά), we must not refer the *γάρ* to the first half. The accent is on *θεοῦ*:

'it is with a zeal of *God* that he is zealous over them.' 'Of God' may mean, 'which comes from God,' or 'which is on God's behalf,' *i.e.* to His glory, or 'such as God has' (Zech. i. 14, viii. 2). In any case, it is no mere human passion which inspires the Apostle. Comp. εἰλικρινίᾳ τοῦ θεοῦ (i. 12). On ζηλῶ in the sense of 'I take interest in' see Lightfoot on Gal. iv. 17: but some understand it of jealousy in the literal sense. "What the Apostle now urges is that it is as natural for him to be jealous for the purity of the Church which owes its birth to him, as it is for a father to be jealous over the chastity of the daughter whom he has betrothed as to a kingly bridegroom" (Plumptre).

ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρί. *For I* betrothed *you to one husband.* The betrothal of the Corinthians took place when S. Paul converted them; and as the friend of the Bridegroom he takes the keenest interest in the bride's character. See 'Bride' and 'Bridegroom' in Hastings' *DB.* and comp. Gen. xxiv. The verb occurs nowhere else in the N.T. In the LXX. it occurs Prov. xix. 14, παρὰ δὲ κυρίου ἁρμόζεται γυνὴ ἀνδρί. In classical Greek ἡρμοσάμην ὑμᾶς would mean 'I betrothed myself to you,' the *active* being used of betrothing another person to a spouse. But here ἑνὶ ἀνδρί places the meaning beyond doubt (see Winer, p. 323): προμνήστωρ ὑμων ἐγενόμην καὶ τοῦ γάμου μεσίτης (Theodoret). The ἑνί implies that she can have no such relations with *any* one else. There is probably no such definite idea as 'the ἄλλος' Ἰησοῦς whom the Judaizers preached.'

παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ. To *present a* pure (vii. 11; Phil. iv. 8; 1 Tim. v. 22; Jas iii. 17) *virgin to* the *Christ*, when the Lamb at His Return is married to the Church. At Christ's first Advent John was the παρανύμφιος: in reference to the Second Advent S. Paul claims that office. In Eph. v. 27 Christ is said to present the Church to Himself. Comp. Col. i. 22; 1 Thes. iii. 13. For παραστῆσαι Cyprian (*Ep.* lxxv. 14) has *adsignare*, the Vulgate *exhibere*.

Here again (see the last note on x. 17) it is evident that the Apostle is addressing the whole Church of Corinth. The theory that the first nine chapters are addressed to the loyal many, while these four severe chapters are for the disobedient few, is untenable. Was it the rebels that he specially betrothed to Christ? Comp. *vv.* 8, 9, and see note on xii. 14—19.

3. "The Church, as a second Eve, is espoused to Christ, the second Adam (1 Cor. xv. 45). She must beware lest, like Eve, she listen to the voice of the same tempter, who ever lieth in wait to

deceive, and so lose the privileges she was destined to enjoy" (Lias). On the supposed allusion to Rabbinic legends about the Fall see Heinrici in Meyer, and Thackeray, *The Relation of St Paul to Contemporary Jewish Thought*, pp. 50 ff. The identification of the serpent with the devil is found first in Wisd. ii. 24.

φοβοῦμαι δὲ μή πως. Comp. xii. 20; Gal. iv. 11. The *δέ* marks a contrast to the hopeful *παραστῆσαι*: he is quite sure that they will be loyal to Christ; but still he is very uneasy.

ἐξηπάτησεν. The strong compound is peculiar to Paul in the N.T. (Rom. vii. 11, xvi. 18; 1 Cor. iii. 18; 2 Thes. ii. 3; 1 Tim. ii. 14), and in the LXX. occurs only twice (Exod. viii. 29 [25] where A reads *ἀπατῆσαι*: Sus. 56). In classical Greek the compound is common; *ἐξηπατήσας τὴν γυναῖκα* (Hdt. II. cxiv. 2). In Gen. iii. 3 we have *ὁ ὄφις ἠπάτησέν με*. Comp. Rev. xii. 9.

ἐν τῇ πανουργίᾳ αὐτοῦ, in *his* craftiness (iv. 2; 1 Cor. iii. 19; Eph. iv. 14; Lk. xx. 23). 'Subtilty' (A.V.) suggests a connexion with Gen. iii. 1 ('was more *subtle* than any beast of the field') which does not exist; *ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων*. Comp. Josh. ix. 4; Ecclus xix. 25.

φθαρῇ τα νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος. *Your* **thoughts** (ii. 11, iii. 14, iv. 4, x. 5) *should be corrupted from the simplicity* (viii. 2, ix. 11, 13) **and the purity** (vi. 6 only) *that is* **toward** (viii. 22) **the** *Christ.* See critical note. The *ἁγνότης ἡ εἰς τ. χρ.* is the loyalty of the betrothed *παρθένος ἁγνή*. For this use of *ἀπό* comp. *κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός* (Rom. vii. 2), and *ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ* (Rom. ix. 3). The analogy between the serpent, which was Satan, and the Judaizing leaders, who were Satan's ministers (*v.* 15), lay in the cunning with which they seduced people from their loyalty and obedience. And in both cases the bait was similar,—a promise of enlightenment and privilege.

4. This obscure verse has received an immense amount of discussion, and it would be confusing to reproduce the numerous suggestions which have been made respecting it. No explanation can claim to be certainly correct; but, without violence to the Greek, the following interpretation, which fits the context, can be extracted from the words.

The verse is a sarcastic explanation, put in the form of a supposition, of his fear lest the serpentlike teachers should seduce the Corinthians from the simplicity of the Gospel.

εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, κ.τ.λ. *For if* indeed the comer is preaching *another Jesus, whom we* did *not* preach, *or ye* are receiving a different *spirit which ye* did *not* receive, *or a* different *gospel, which ye* did *not* accept, *ye* are doing *well* in bearing *with him.* The *μέν*, 'indeed,' 'really,' prepares the way for irony. Although *ὁ ἐρχόμενος* was a familar expression for the Messiah (Mt. xi. 3; Lk. vii. 19, 20; Jn vi. 14, xi. 27, xii. 13), and might indicate that these Judaizing leaders were setting themselves up as a kind of Messiah, yet even in sarcasm S. Paul would hardly suggest that. More probably *ὁ ἐρχόμενος* means one who comes from the outside, who is 'not of us' (1 Jn iii. 19), but an *intruder*: he is an alien, with alien principles and alien tendencies. But the expression is generic: the singular does not point to an individual, any more than *τις*, or *τοιοῦτος*, or *φησίν* (x. 7, 10, 11) does so, but to a class; as we say, 'the Boer,' when we mean the nation generally.

The three aorists should not be rendered as perfects ('*have* preached, accepted, received'); they refer to the time when the Corinthians were converted to the faith. The A.V. rightly distinguishes between *receiving* (*λαμβάνειν*) the spirit, and *accepting* (*δέχεσθαι*) the Gospel, the latter being necessarily a voluntary act, the former not. The meanings of *λαμβάνειν* and *δέχεσθαι* often overlap and mingle; but *δέχ.* commonly implies welcoming and appropriating. The Vulgate distinguishes also, with *accipere* for *λαμβ.* and *recipere* for *δέχ.*, for *recipere* rather than *accipere* implies appropriation: *Peneus accipit amnem Orcon, nec recipit* (Plin. iv. viii. 15 § 31), *i.e.* does not mingle with it. But neither the Vulgate nor the A.V. distinguishes between *ἄλλον* and *ἕτερον* in the change from *ἄλλον Ἰησοῦν* to *πνεῦμα ἕτερον* and *εὐαγγέλιον ἕτερον*, the one meaning 'not individually the same,' the other, 'not of the same kind.' A similar change is obliterated in the Vulgate and the A.V. of Gal. i. 6, 7, where see Lightfoot's note. Whether the change of word means little (1 Cor. xii. 9) or much, it ought to be marked in translation. Here the change from a person to what is impersonal may have produced the change of adjective: comp. Acts iv. 12.

It is worth noting that S. Paul says *ἄλλον Ἰησοῦν* and not *ἄλλον Χριστόν*. It was about the character of the historic Jesus of Nazareth that the teaching of the intruders differed so widely from that of the Apostle. They would narrow Him down to a national leader, enforcing the letter of the Law. He proclaimed Him as the Saviour of the world, delivering from all bondage to the letter (see Gore, *Bampton Lectures*, p. 61). Hence the difference of the spirit and of the Gospel as imparted by S. Paul and by his opponents. On the one

side, the spirit of *ἐλευθερία* (iii. 17; Gal. v. 1, 15), of *χαρά* (Rom. xiv. 17; Gal. v. 22; 1 Thes. i. 6), of *πραΰτης* (Gal. vi. 1), of *υἱοθεσία* (Rom. viii. 15; Eph. i. 5): on the other, the spirit of *δουλεία* (Rom. viii. 15; Gal. iv. 24), of *κατάνυξις* (Rom. xi. 8), of the *κόσμος* (1 Cor. ii. 12), of *φόβος* (Rom. viii. 15); so that the Gospel which they preached was no 'glad tidings of great joy to all people,' but a dead reiteration of legalism.

Respecting *ἀνέχεσθε* or *ἀνείχεσθε* see critical note. If *ἀνείχεσθε* were original, it might be corrected to *ἀνέχεσθε* to agree with *κηρύσσει*. But if *ἀνείχεσθε* be adopted, we have a change of construction; for it would suggest a previous *ἐκήρυσσεν*: moreover it represents the contingency as less real than *ἀνέχεσθε* does. In any case, 'ye *might* well bear with him' (A.V.), is wrong. See Winer, p. 383. The *καλῶς* is wholly satirical. 'It was truly a fine thing to put up with such people as that, and refuse to tolerate the Apostle who had brought you to Christ.'

It is, however, possible to take *καλῶς* literally, if *καλῶς ἀνέχεσθε* is made interrogative. 'If he who comes proclaims another Jesus...is it seemly that you should bear with him? Can to act thus be to act *καλῶς*?' The thought goes back to the betrothal. If one who has been betrothed begins to think of some one else at the suggestion of some new *προμνήστωρ*, this is not acting *καλῶς*. Comp. the use of *καλῶς*, in a very similar context, in 1 Cor. vii. 37, 38. The dominant idea is that of disloyally receiving some one or something new, when faith has been pledged to some one or something old. If this view is adopted, the *γάρ* of *v.* 4 takes up the idea of shameful disloyalty: 'Shameful it is, *for* is such conduct *καλόν*?' For the thought comp. Gal. i. 8.

5, 6. These verses lead up to the *περιαυτολογία* and *καύχησις* which is coming. The *γάρ* connects them with what precedes: 'Of course this is not acting *καλῶς*, *for* &c.'

5. *λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων.* *For I* count (x. 7, 11) *that I am not a whit behind* those pre-eminent *apostles*. The rare compound *ὑπερλίαν* (here and xii. 11 only) has been variously translated and explained; 'overmuch,' 'superlative,' 'superfine,' 'extraordinary,' 'very chiefest.' Almost certainly *οἱ ὑπερλίαν ἀπόστολοι* refers to the *ψευδαπόστολοι* (*v.* 13), the seducing leaders who had been acting as if they had apostolic authority, if not something superior to that. The verse has been used as an argument against the supremacy of S. Peter, as if by 'the preeminent Apostles' S. Paul meant Peter, James, and John:

and to this Roman commentators have replied that S. Paul claims to be equal to S. Peter in gifts, but says nothing about equality of jurisdiction. Both argument and reply are beside the mark. For S. Paul would hardly have used a word which implies excess or extravagance of any of the Twelve; Gal. ii. 6 is no proof that he would have done so. In both passages he is depreciating, not the Twelve, but those Judaizers who professed to have the authority of the Twelve for their bigotry. Here the Twelve are not in question. It is the contrast between S. Paul and the rival teachers that is pointed out. These rivals denied Paul's authority, and themselves claimed to have the authority of the Twelve. It is more probable that he calls the rival teachers themselves 'superextra-apostles' than that he styles the Twelve such. S. Paul has coined the compound on the model of *ὑπεράγαν* (2 Mac. viii. 35, x. 34, xiii. 25), *ὑπέρευ* (Plat., Xen., Dem.), *ὑπέρφευ* (Aesch., Eurip.), being fond of compounds of *ὑπέρ*. In this letter we have *ὑπεραίρομαι*, *ὑπερβαλλόντως*, *ὑπερβάλλειν*, *ὑπερβολή*, *ὑπερέκεινα*, *ὑπερεκτείνω*, *ὑπερπερισσεύω*, and there are ten or twelve more in his other letters: but this one is unique. But perhaps the possibility that S. Paul is here *borrowing a phrase from his detractors at Corinth* ought not to be excluded: *οἱ ὑπερλίαν ἀπόστολοι* may have been a cant expression there for the Jewish Apostles who had seen the Lord. Although he would never himself have invented such a designation of the Twelve, he might take it up when current. For *ὑστερηκέναι* see Heb. iv. with Westcott's note. The perfect marks not only a past (xii. 11, *ὑστέρησα*) or present inferiority (Rom. iii. 23, *ὑστεροῦνται*), but an abiding one. The gen., *τῶν ἀποστόλων*, comes from the idea of comparison involved in the verb: comp. *ἵνα μηδ' ἐμπειρίᾳ ὑστερῶσι τῶν ἄλλων* (Plat. *Rep.* VII. 539 E).

6. εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ. Comp. iv. 3; 1 Cor. iv. 7. *But though* I am *rude in speech*; *εἰ καί* implying *rem ita esse, ut dicitur*. For *ἰδιώτης* comp. 1 Cor. xiv. 16, 24; Acts iv. 13: it means either a private person as opposed to an official, or unlearned as opposed to educated. The pupil of Gamaliel would hardly call himself ignorant or untrained *τῷ λόγῳ*. He means that he is no 'orator,' not a professional speaker; and perhaps he implies that his opponents are such. Here again he may be adopting a phrase which was used by his opponents. At any rate it had been said of him *ὁ λόγος ἐξουθενημένος* (x. 10). The statement might be true, but it is no matter of reproach, so long as he has real knowledge of what he has to speak about. He came to them preaching *οὐ καθ' ὑπεροχὴν λόγου*

(1 Cor. ii. 1), but speaking *θεοῦ σοφίαν ἐν μυστηρίῳ*, as it had been revealed to him (*ibid.* 6—13): comp. Eph. iii. 4. With *ἀλλ' οὐ τῇ γνώσει* comp. *ἀλλ' οὐ πολλοὺς πατέρας* (1 Cor. iv. 15). For illustrations of *ἰδιώτης* see Trench, *Syn.* § lxxix., Suicer, *Thesaurus s. v.* and Wetstein on 1 Cor. xiv. 16.

ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. See critical note. The participle has no construction, like *ἐνδεικνύμενοι* in viii. 24; comp. ix. 11. Nor is it quite certain what is the accusative after *φανερώσαντες*, an uncertainty which produced the variant *φανερωθέντες*: but probably *τὴν γνῶσιν* is understood; *but in everything we* made *it* manifest among all men to you-ward. With *ἐν παντί* comp. iv. 8, vi. 4, vii. 16, viii. 7, ix. 8, xi. 9. No doubt *ἐν πᾶσιν* is masc. To make it neut. is to make it tautological with *ἐν παντί*. For the sake of the repetition we may say 'in *every*thing...before *every*body,' or 'in *all* things...among *all* men.' It has all been quite public; anyone can judge as to what our relations towards you have been.

It has been suggested that we have here a primitive error in the text, or indeed two such; and that S. Paul wrote or meant to write *ἐν παντὶ πάντα φανερώσαντες ἐν πᾶσιν καὶ εἰς ὑμᾶς*. The repetition of *πᾶς* is quite in his manner; ix. 8, 11; 1 Cor. ix. 22, x. 33, xii. 6. The *πάντα* and the *καί* might easily drop out. Conjectural emendation of the text is to be adopted with great caution. But this emendation would make very good sense. The phrase is an antithesis to *ἰδιώτης*. He is a herald commissioned to speak openly to all; iii. 12, iv. 2.

7—15. The Apostle's Glorying about Working Gratuitously.

With this passage 1 Cor. ix., especially *vv.* 12, 15, 18, should be compared. It was one of the marked characteristics of S. Paul's ministry, that he did not avail himself of Christ's principle, that 'the labourer is worthy of his food,' and that 'they which proclaim the Gospel should live of the Gospel' (Mt. x. 10; Lk. x. 7; 1 Cor. ix. 14). He did not claim support from the congregations in which he laboured, but maintained himself by the handicraft, which he had learned in his Cilician home, of making *cilicium*, a fabric of goats' hair, used for tent-making (Acts xviii. 3) and coverings of all kinds. Of this manufacture Tarsus was a centre; and, wherever he went, Paul could find purchasers for this useful material. This well-known practice of his, of supporting himself by his own handiwork, is mentioned in connexion with his work at Thessalonica (1 Thes. ii 9; 2 Thes. iii. 8) and at Ephesus, where he perhaps showed *at*

χεῖρες αὗται, roughened with toil, as he spoke (Acts xx. 34). But it is of his work in Corinth that the fact is first mentioned; and it was perhaps there that it provoked most comment and criticism (Acts xviii. 3; 1 Cor. ix.; 2 Cor. xi. 7—15, xii. 14—18).

It was one of the charges of the Sophists against Socrates and Plato, that these philosophers taught gratuitously, thus confessing that their teaching was worth nothing; to which Socrates replied that it was shameful, and like prostitution, to turn the imparting of wisdom into a trade; while Plato pointed out that a man who could really teach men to be just might be sure that those whom he had made just would deal fairly with him; to insist on payment was to confess that the teaching would not be successful (Xen. *Mem.* I. vi. 1; Plat. *Gorg.* 520, *Apol.* 20; Arist. *Eth. Nic.* IX. i. 5—7; Grote, *Hist. of Greece*, VIII. pp. 482 ff.; Windelband, *Hist. of Anc. Philosophy*, p. 110).

The same kind of charge may have been made by the Judaizers at Corinth. 'Other Apostles did not hesitate to accept maintenance. Why did Paul refuse it? Because he knew that he was no true Apostle; or, because he set up as being better than the Twelve; or, because he was too proud to accept hospitality. And what an undignified thing for an Apostle to be a weaver of goats' hair!' Evidently reproaches of this kind increased since he wrote 1 Corinthians, in which he does not make much allusion to them.

7. Ἢ ἁμαρτίαν ἐποίησα κ.τ.λ. *Or* **did I commit a sin** *in abasing myself that you might be exalted, because I preached to you* **God's gospel for nothing?** For ἢ introducing an emphatic question comp. 1 Cor. vi. 2; Rom. ii. 4, iii. 29, vi. 3. The strong expression ἁμαρτίαν ποιῆσαι (1 Jn iii. 9; 1 Pet. i. 22; comp. τὴν ἁμ. π. 1 Jn iii. 4, 8; Jn. viii. 34) is ironical. S. Paul uses it nowhere else: see Westcott on 1 Jn iii. 4. In ἐμαυτὸν ταπεινῶν he was following the example (Phil. ii. 8) and the direction of Christ (Mt. xviii. 4, xxiii. 12; Lk. xiv. 11, xviii. 14). He refers specially to working for his living in a rough handicraft. By ὑψωθῆτε he does not mean, 'that you might be better off, through not having to support me,' which is very inadequate; but 'that you might be raised from heathenism to Christianity.' He had just spoken of his manifesting his knowledge everywhere: they could hardly blame him for that. Or was it a crime that he manifested it *gratis*? Note the emphatic juxtaposition of δωρεάν and τὸ τοῦ θεοῦ εὐαγγέλιον: the most precious thing in the world is to be had for nothing (Rom. iii. 24; Rev. xxi. 6, xxii. 17). Note also the emphatic position of τοῦ θεοῦ: it is *God's* Gospel, which

that of the Judaizers is not. Elsewhere he writes τὸ εὐαγγ. τοῦ θεοῦ (Rom. xv. 16; 1 Thes. ii. 2, 8, 9; comp. Mk i. 14): 1 Pet. iv. 17 as here.

8. ἄλλας ἐκκλησίας ἐσύλησα. *Other churches I robbed*; a hyperbolical expression, indicative of strong feeling, but at once preserved from being misleading by the explanation which follows. Here also he may be adopting a phrase used by his enemies. The verb is very rare in Biblical Greek: elsewhere only Ep. Jer. 18; comp. Rom. ii. 22; Col. ii. 8. He means the Macedonian Churches, from whom he accepted subsidies, which helped to support him while he preached at Corinth. Possibly the plural is rhetorical, and Philippi alone is meant (Phil. iv. 15). In any case the expression ἄλλας ἐκκλ. is more pointed if *the whole Church of Corinth* is addressed in these chapters, and not the hostile minority: comp. xii. 13 and see on *v.* 2.

λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν. In *taking wages* (Lk. iii. 14; Rom. vi. 23) of them for my ministry unto you. He had compared his work to a campaign (x. 3—5), and τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; (1 Cor. ix. 7). The supplies must come from somewhere: in this case, in order to spare the country in which he was campaigning, he got them, partly by his own labour (ἰδίοις ὀψωνίοις), partly from the Macedonian Churches. The word ὀψώνιον is late (1 Esdr. iv. 56; 1 Mac. iii. 28; xiv. 32; Polyb.): it means (1) a soldier's rations; (2) his pay; (3) the means by which a campaign is carried on. See Lightfoot on Rom. vi. 23. In the agreement between King Eumenes I. and his mercenaries (*c.* B.C. 265) ὀψώνιον occurs several times in the sense of 'pay,' and ὀψώνιον λαμβάνειν occurs once (Deissmann, *Bible Studies*, p. 226). In this sense the singular is usual in inscriptions. The ὑμῶν, like τοῦ θεοῦ in *v.* 7, is emphatic by position: see last note on xii. 19.

9. καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθείς. *And when I was with you and* was reduced to want (Lk. xv. 14). He brought Macedonian supplies with him and they were exhausted before fresh contributions from Macedonia came.

οὐ κατενάρκησα οὐθενός. *I was* a burden on *no man.* The verb is found here, xii. 13, 14, once in Hippocrates, and nowhere else in Greek literature. Jerome, in a letter to the Gallic lady Algasia (*Ep.* 121), says, *Multa sunt verba, quibus juxta morem urbis et provinciae suae familiarius Apostolus utitur; e quibus exempli gratia οὐ κατενάρκησα ὑμῶν, h. e. non gravavi vos* [*nulli onerosus fui*, Vulg.]. *Quibus et aliis multis verbis usque hodie utuntur Cilices. Nec hoc miremur in Apostolo,*

si utatur ejus linguae consuetudine, in quâ natus est et nutritus. This lacks confirmation. The word looks more like a medical one, possibly picked up in the schools at Tarsus. Hippocrates (*Art.* 816 c), uses the passive in the sense of 'being benumbed' a sense which ναρκάω has in the active; *τὴν ψυχὴν καὶ τὸ στόμα ναρκῶ* (Plat. *Meno* 80 B). Comp. Gen. xxxii. 25—33; Job xxxiii. 19; Dan. xi. 6. The substantive *νάρκη* means 'numbness,' *μικροῦ δεῖν ἀναισθησία* (Galen); also the 'electric fish' which *ναρκᾷν ποιεῖ ὧν ἂν κρατήσειν μέλλῃ ἰχθύων* (Arist. *Hist. Animal.* xi. xxv. 2). Here the 'numbness' is caused by *pressure*; 'paralysing a man by squeezing money out of him.'

τὸ γὰρ ὑστέρημά μου. *For* my want *the brethren,* when they *came from Macedonia, supplied.* The relation between *ὑστερηθείς* and *ὑστέρημα* must be marked in translation. The compound *προσανεπλήρωσαν* means 'supplied *in addition*,' and this may refer to what Macedonia had contributed before, or to what the Apostle earned with his own hands. See on ix. 12. The coincidence with Acts xviii. 1, 5 must not be overlooked. There the arrival of S. Paul at Corinth, and the subsequent arrival of brethren from Macedonia, are recorded. *Those* brethren were Silas and Timothy; and that gives us a coincidence with i. 19, and also with the salutations of 1 and 2 Thes., both of which were written from Corinth. See Paley, *Horae Paulinae,* iv. 6, 7, viii. 4. But it is not *certain* that *these* *ἀδελφοὶ ἀπὸ Μακεδονίας* were Silas and Timothy.

ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα. *In everything* (iv. 8, vi. 4, vii. 16, viii. 7, ix. 8, xi. 6) *I* kept *myself from being burdensome,* viz. during my stay; not '*have* kept myself' (A.V.). The addition of *καὶ τηρήσω* shows that he has in no way repented of his *ἁμαρτία* (*v.* 7): *tantum abest ut poeniteat* (Bengel). The rather rare word *ἀβαρής* occurs nowhere else in Biblical Greek. Arist. *De Coelo* i. viii. 16 is its earliest occurrence: and we have *ἀβαρῆ ἑαυτὸν παρέχειν* (*C. I.* 5361. 15). Comp. *πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν* (1 Thes. ii. 9; 2 Thes. iii. 8).

Why did S. Paul, who was so vehement (*v.* 10, 1 Cor. ix. 15) in refusing maintenance from the congregations to which he was ministering, yet allow the Macedonian Churches to contribute to his support when he was labouring at Corinth and elsewhere? The answer to this shows us the main reason for the Apostle's rejection of entertainment. *He wished to be absolutely free and independent in his preaching,* and to be under no temptation to 'prophesy smooth things' to those whose hospitality and alms he was accepting, nor to be open to the charge, 'you are paid to say that.' He must be

free to rebuke, where rebuke was required, and his praise must be beyond the suspicion of being bought. There were other reasons also, such as a desire to avoid the accusation of greed (*v.* 12). But the preservation of perfect liberty was the chief reason: and to accept help from Macedonia, when he was preaching at Corinth, did not interfere with his independence at Corinth.

10. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι. *The truth of Christ is in me that.* This is not exactly an oath; 'I swear by the truth of Christ'; but it is an appeal to a spirit of truthfulness in him, which is not his own but Christ's, and which guarantees his sincerity. Comp. *κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν* (ii. 17, xii. 19), *ἀλήθειαν λέγω ἐν Χριστῷ* (Rom. ix. 1); and conversely, *τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ* (xiii. 3). As the *νοῦς Χριστοῦ* (1 Cor. ii. 16) and the *πνεῦμα Χριστοῦ* (Rom. viii. 9) dwells in him, so also the *ἀλήθεια Χρ.* Thus all possibility of hypocrisy or vanity is excluded. For the *ὅτι* comp. Rom. xiv. 11; Judith xii. 4. See note on i. 18.

ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμέ. See critical note. **This glorying shall not be stopped with regard to me.** He will never do anything that will hinder him from glorying that he has not been a burden to the community. The metaphor is from blocking a road with a fence or a wall (Hos. ii. 6; Job xix. 8; Lam. iii. 7—9), and hence of having the mouth stopped (Rom. iii. 19; Heb. xi. 33). An allusion to the wall across the Isthmus of Corinth is not likely. Chrysostom refers the metaphor to rivers rather than roads.

ἐν τοῖς κλίμασι τῆς Ἀχαΐας. This unusual expression possibly indicates that his rights as Apostle to the Gentiles extend further than Corinth; or it may be used as less personal than *ἐν ὑμῖν*, which (immediately after *εἰς ἐμέ*) would have been *πληκτικώτερον* (Chrys.). The word *κλίμα* is found only in Paul in the N.T. (Rom. xv. 23; Gal. i. 21); in the LXX. in a variant of Judg. xx. 2, *ἔστη τὸ κλίμα παντὸς τοῦ λαοῦ*, and in Symmachus of 'the corners of Moab' (Num. xxiv. 17). It occurs several times in Polybius.

11. διὰ τί; '*Why* am I so firmly resolved never to accept maintenance from you?' Is it because I care too little about you to wish to be under any obligation to you, or dislike you too much to accept anything of yours?' This had very possibly been insinuated.

ὁ θεὸς οἶδεν. *God knoweth* whether he loves them or not, and what the true reason for his refusal is. He wishes to prove to them and to all, that he ministers to them for love and not for gain. Comp. *Θεὸς δέ που οἶδεν, εἰ ἀληθὴς οὖσα τυγχάνει ἡ ἐλπὶς ἐμή* (Plat. *Rep.* vii. p. 517 B),

and *Harum sententiarum quae vera sit, deus aliqui viderit* (Cic. *Tusc. Disp.* I. xi. 25).

12. Ὃ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν. *But what I do, that I* will also continue to *do, that I may cut off* the *occasion* of those who wish for an *occasion*. There is no obscurity thus far. He will continue to work δωρεάν, in order that he may give no handle to those who wish to have a handle against him. They might say, if he took anything from his Corinthian converts, that he preached simply for the sake of the loaves and fishes. For ἐκκόπτειν in the literal sense comp. Rom. xi. 22, 24; Mt. iii. 10; &c.; in a figurative sense, ἐξέκοψε τὴν ἐλπίδα μου (Job xix. 10) and ἐπιθυμίαν οὐ δύναται ἐκκόψαι (4 Mac. iii. 2): also ἡ πρόσθε ὀρασύτης ἐξεκέκοπτο (Plat. *Charm.* 155 c). For ἀφορμή comp. v. 12; 1 Tim. v. 14; Rom. vii. 8, 11.

ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. This second ἵνα (comp. Jn i. 7) is not so clear, and opposite interpretations of its meaning are proposed. *That wherein they glory, they may be found even as we.* In what did his opponents glory? In being superior to Paul both in authority and in message; he was no true Apostle, and what he preached was not the true Gospel. They came from the Twelve, and they preached the truth. Does S. Paul here mean that he wants to show that they are *not* better than he? If that were his aim, he would hardly have said 'even as we.' Moreover, this does not fit on well to his cutting off opportunity for slander. It is clear from *v.* 20 (εἴ τις κατεσθίει, εἴ τις λαμβάνει) that his opponents took remuneration for their teaching (comp. 1 Cor. ix. 12). Could they have scoffed at him for not taking pay, if they refused it themselves, or even professed to refuse it? They probably said that it was 'apostolic' to be worthy of maintenance, and gloried in accepting it, λόγῳ κομπάζοντες, λάθρα δὲ χρηματιζόμενοι (Theodoret). But by so doing they exposed themselves to the charge of greed, which S. Paul believed that they would have brought against *him*, if he had taken pay. Perhaps he means that his refusal will drive them to refuse maintenance. *Imo in hoc instituto pergam, ut et ipsos ad exemplum meum imitandum provocem* (Beza). If so, then 'in that wherein they gloried (viz. in the matter of accepting remuneration) they would be found even as he' (*i.e.* they would refuse to accept), and the Corinthians would be freed from an incubus. This would be more probable if he had written γένωνται for εὑρεθῶσιν. But we do not know enough about the details of the situation to be sure of his meaning. For other views as to the interpretation of the words see Alford, Meyer, or Stanley.

13. οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι. *For such men* are *false apostles, deceitful workers.* The γάρ implies some such thought as, 'I am justified in saying these severe things, *for* people of that kind (Rom. xvi. 18) are most dangerous deceivers.' No doubt *οἱ τοιοῦτοι* is subject, and the rest are predicates; yet the Vulgate adds *ψευδαπόστολοι* to the subject; *nam ejusmodi pseudoapostoli sunt operarii subdoli*; and Luther adds *ἐργ. δόλιοι* also to the subject; *denn solche falsche Apostel* und *trügliche Arbeiter verstellen sich zu Christi Aposteln.* Comp. *ψευδόχριστοι καὶ ψευδοπροφῆται* (Mt. xxiv. 24; Mk xiii. 22), and *ψευδάδελφοι* (*v.* 26); also *τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσί* (Rev. ii. 2). They were *δόλιοι* in pretending to work for Christ, when they worked for their own ends (ii. 17). The adjective is frequent in Psalms and Proverbs and elsewhere in the LXX., but occurs nowhere else in the N.T. In classical Greek it is mostly poetical. With the asyndeton comp. viii. 23.

μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. **Fashioning** *themselves into* **Apostles** *of Christ.* A less real change is meant than that which is implied by *μεταμορφοῦσθαι* (iii. 18), the word used of the Transfiguration (Mt. xvii. 2; Mk ix. 2), and of moral change (Rom. xii. 2). 'Transform' is too strong, and there is no article before *ἀποστόλους*: see on ii. 16. For *μετασχηματίζειν* comp. 1 Cor. iv. 6 and Phil. iii. 21; see Lightfoot's detached note on Phil. ii. 7; also Trench, *Syn.* § LXX.

14. καὶ οὐ θαῦμα. See critical note. Comp. ΠΛ. *πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακά πω χρόνου.* ΧΡ. *καὶ θαῦμά γ' οὐδέν· οὐδ' ἐγὼ γὰρ ὁ βλέπων* (Aristoph. *Plut.* 98, 99).

αὐτὸς γὰρ ὁ Σατανᾶς. The *αὐτός* prepares us for what is coming,—that these false apostles are his ministers. What the master does, his servants will do. It may be doubted whether S. Paul is here alluding to anything in Jewish tradition or in the O.T., as to Satan appearing among 'the sons of God' (Job i. 6). A reference to the Temptation of Christ is less unlikely. More probably he is appealing to the common experience (present tense), that in temptations what is sinful is sometimes made to look quite innocent, or even meritorious: *solet se transformare* (Bengel). Comp. *τέκνα φωτός* (Eph. v. 8), *υἱοὶ φωτός* (1 Thes. v. 5), and contrast *ἡ ἐξουσία τοῦ σκότους* (Lk. xxii. 53; Col. i. 13). That "the Judaising teachers had claimed the authority of an angelic message for the gospel which they preached, and set this against the authority of the angelic visions which St Luke had recorded in the case of Cornelius," is not probable. And had these Corinthians read Acts? It was not yet written.

Of the various names for the evil one which are used in the N.T., four are found in 2 Corinthians; 1. Σατανᾶς (ii. 11, here, xii. 7); 2. ὁ Θεὸς τοῦ αἰῶνος τούτου (iv. 4); 3. Βελίαρ (vi. 15); 4. ὁ ὄφις (xi. 3). The other names which are used by S. Paul are: ὁ διάβολος (Eph. iv. 27, vi. 11, &c.); ὁ πονηρός (Eph. vi. 16); ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph. ii. 2); ὁ πειράζων (1 Thes. iii. 5).

15. οὐ μέγα οὖν εἰ. Comp. *μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;* (1 Cor. ix. 11): *μέγα μοί ἐστιν εἴ ἔτι ὁ υἱός μου Ἰωσὴφ ζῇ* (Gen. xlv. 28).

εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. *If his ministers also* **fashion themselves** *as* **ministers** *of righteousness.* The A.V. again inserts the article. They claimed to be ministers of righteousness as being champions of the Law, and insinuated that Paul was a minister of unrighteousness, whose repudiation of the Law encouraged immorality.

ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. The R.V. is probably right in placing a colon at *δικαιοσύνης* and making this an independent statement: *ὧν τὸ κρίμα ἔνδικόν ἐστιν* (Rom. iii. 8): *ὧν τὸ τέλος ἀπώλεια* (Phil. iii. 9): *ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ* (2 Tim. iv. 14). For the doctrine comp. v. 10; Rom. ii. 6 ff. *Quacunque specie se nunc efferant, detrahitur tandem schema* (Bengel).

16—33. Glorying about his Services and Sufferings.

16—21. Like *vv.* 1—6, these six verses are 'again' introductory to the glorying which follows, apologizing for the folly of it.

16. Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι. As in *v.* 1, he admits that all this glorying may be stigmatized as folly. But it is not folly of his own choosing; he would gladly have left it alone. Therefore, he here makes two alternative requests; not to think him foolish, because he utters what is folly; or, if that is impossible, *not to refuse to attend to him,* because they think him foolish. It is for their attention that he cares: 'Think me a fool, if you must; but listen to me.' Four Greek words are sometimes rendered 'fool' in the A.V.; *ἄφρων* (*v.* 19, xii. 6, 11; 1 Cor. xv. 36; Rom. ii. 20; Eph. v. 17; 1 Pet. ii. 15; Lk. xi. 40, xii. 20); *μωρός* (1 Cor. i. 25, 27, iii. 18, iv. 10; 2 Tim. ii. 23; Tit. iii. 9; Mt. v. 22; &c.); *ἀνόητος* (Rom. i. 14; Gal. iii. 1, 3; 1 Tim. vi. 9; Tit. iii. 3; Lk. xxiv. 25); *ἄσοφος* (Eph. v. 15).

εἰ δὲ μήγε. This is stronger than *εἰ δὲ μή* (Mk ii. 21, 22) and follows both negative (Mt. ix. 17; Lk. xiv. 32) and affirmative sentences (Mt. vi. 1; Lk. x. 6, xiii. 9). It is found in Plato (*Rep.* IV. 425 E). Blass § 77. 4.

κἂν ὡς ἄφρονα δέξασθέ με. Elliptical for *καὶ ἐὰν ὡς ἄφρονα δέξησθέ με, δέξασθέ με*. Comp. Mk vi. 56; Acts v. 15. 'People don't give much attention to one whom they regard as a fool; but at least give me that much.' Winer, p. 730.

ἵνα κἀγὼ μικρόν τι καυχήσωμαι. *That I* also *may* glory *a little*. See critical note. Almost everywhere *κἀγώ*, not *καὶ ἐγώ*, is the right reading. Lk. ii. 48, xvi. 9; Acts x. 26 are exceptions (Gregory, *Prolegomena* p. 96). The *καί* reminds them that he did not begin; he is answering fools according to their folly. And the *μικρόν τι* (*v.* 1) implies that his critics have gloried a good deal. Possibly *μικρόν τι καυχᾶσθαι* was one of their phrases.

17. οὐ κατὰ κύριον λαλῶ. He does this on his own responsibility and claims no inspiration for it. The expression seems to mean 'in accordance with the character of the Lord.' Comp. *οὐ κατὰ Χριστόν* (Col. ii. 8); *κατὰ Χρ. Ἰησοῦν* (Rom. xv. 5); *κατὰ Θεόν* (2 Cor. vii. 9; Eph. iv. 24); and especially *μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ;* (1 Cor. ix. 8). Here, as there, the use of λαλῶ is to be noted. It implies, more than λέγω does, that he has his readers before him and is *talking* to them (comp. xii 19; Rom. vii. 1). See Winer, p. 501.

ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. This applies to both himself and his opponents. *Neque enim illi propositum erat se laudare, sed tantum illis se opponere, ut eos dejiceret. Transfert igitur in suam personam quod illorum erat proprium, ut Corinthiis aperiat oculos* (Calvin). For *ὑπόστασις* see on ix. 4: *in this confidence of* glorying.

18. κατὰ [τὴν] σάρκα. See critical note. Everywhere else, and very frequently (i. 17, v. 16, x. 2, 3; 1 Cor. i. 26, x. 18; &c.), S. Paul writes *κατὰ σάρκα*, which might account for *τήν* being accidentally or deliberately omitted in some early copies. If the article is original, it is inserted to mark a difference, which may be this, that *κατὰ σάρκα* is 'from a low point of view,' and *κατὰ τὴν σάρκα*, 'from *their* low point of view.' There may be many points of view, all *κατὰ σάρκα*, which are taken by different people. The R.V. reads *κ. τὴν σ.*, but makes no change in translation. The *πολλοί* includes others besides the false teachers: many people, from their own worldly points of view, glory

of their birth, possessions, performances, &c. The Apostle can do the same. Comp. Phil. iii. 3—5. With the construction *ἐπεὶ πολλοὶ... κἀγώ* comp. *ἐπειδήπερ πολλοὶ...ἔδοξε κἀμοί* (Lk. i. 1—3).

κἀγὼ καυχήσομαι. Understand *κατὰ τὴν σάρκα μου.* He is going to show the Corinthians what this kind of rivalry in glorying involves. See the analysis of what follows (*vv.* 19—31) in Appendix D.

19. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες. The *ἡδέως* is emphatic by position, and *τῶν ἀφρόνων* and *φρόνιμοι* are in emphatic juxtaposition. *For* gladly ye bear with (as in *vv.* 1 and 4) the foolish, because *ye are wise.* They were so sure of their own wisdom, that they could be serenely tolerant of what they considered folly. This of course is sarcasm. To translate '*although* ye are wise' removes the irony and makes the *φρόνιμοι ὄντες* a rather pointless addition. The verbal opposition between *ἄφρονες* and *φρόνιμοι* can be preserved with 'senseless' and 'sensible'; but 'sensible' is too weak for *φρόνιμος*: comp. 1 Cor. x. 15; Rom. xi. 25, xiii. 16. For the irony comp. 1 Cor. iv. 10.

20. ἀνέχεσθε γάρ. 'Am I not right in saying that in your sublime wisdom you can be serenely tolerant of folly? *For* you put up with what is a great deal more intolerable than folly. You put up with tyranny, with extortion, with craftiness, with arrogance, with violence and insult. All this you bear with from my opponents. Surely you can bear with a little folly from me.'

καταδουλοῖ. 'Reduce to abject slavery,' as in Gal. ii. 4, the only other passage in which the compound is found in the N.T. Comp. Jer. xv. 4. Elsewhere in the LXX. we have the middle (Exod. i. 14; Ezek. xxix. 18; &c.), which is more common in classical Greek, and might have been expected here. But perhaps S. Paul means that these false apostles were bringing the Corinthians into bondage, not to themselves, but to the yoke of the Law. So in Gal. ii. 4, where see Lightfoot. Comp. *ἀρίστων ἀνδρῶν πατρίδα ἐλευθερούντων, Δολοβέλλα δὲ αὐτὴν καταδουλοῦντος ἑτέροις* (Appian, *B.C.* iv. ix. 69).

κατεσθίει. As in Mk xii. 40 and Lk. xx. 47, this probably refers to the avarice of the Judaizers in getting all that they could out of the Corinthians. For illustrations see Wetstein *ad loc.* and Mt. xxiii. 14. Comp. Gal. v. 15 and *οἱ κατέσθοντες τὸν λαόν μου* (Ps. xiii. 4). In Is. ix. 15 *καταπίνειν* is used in a similar way; *πλανῶσιν ὅπως καταπίνωσιν αὐτούς*: comp. Ps. xxxiv. 25, cxxiii. 3.

λαμβάνει. Taketh you, *i.e.* in a snare, 'catcheth you': comp.

δόλῳ ὑμᾶς ἔλαβον (xii. 16); οὐδὲν ἐλάβομεν (Lk. v. 5). This interpretation harmonizes with ἐργάται δόλιοι (*v.* 13). 'Take *of you*' (A.V.), *si quis stipendium accipit* (Beza), is a bathos after 'devour you.'

ἐπαίρεται. **Upliftеth** *himself*: see on x. 5. 'Exalt' should be kept for ὑψόω (*v.* 10). The Judaizing leaders would be likely *fastu efferri*: comp. iii. 1, x. 12.

εἰς πρόσωπον ὑμᾶς δέρει. This may be metaphorical for violent and insulting treatment (Mt. v. 39). But such an outrage may actually have occurred (Mk xiv. 65; Acts xxiii. 2). S. Paul thought it necessary to direct both Timothy and Titus that a bishop must not be a 'striker' (1 Tim. iii. 3; Tit. i. 7). For the rhetorical repetition of εἰ comp. 1 Tim. v. 10: for the asyndeton comp. *v.* 13, xii. 10.

21. κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν. See critical note. *By way of* dishonour (vi. 8) *I speak, as though we* have *been weak.* This apparently means, 'To my own discredit I admit that I was so weak as to be unequal to treating you in this way.' But the passage is obscure, and the Versions vary very much. He is still very satirical. 'It is a disgraceful confession to make; but in apostolic behaviour of this kind (such as is described in *v.* 20) I have been as wanting as you like to make me.' The ἀτιμία is, no doubt, his own: had he meant 'to *your* dishonour,' he would have written κατὰ τὴν ἀτιμίαν ὑμῶν. In ὡς ὅτι (comp. 2 Thes. ii. 2 with Lightfoot's note) the ὡς indicates that what is introduced by ὅτι is given as the thought of another, which may or may not be correct. Winer, p. 771. Comp. v. 19, which, however, is not quite parallel. Blass says that the combination is not classical (§ 70. 2); but it is found in Xen. *Hellen.* III. ii. 14 and Isocr. *Busir.* Argum. The ἡμεῖς is in emphatic opposition to the sham διάκονοι δικαιοσύνης with their fraud and violence. The perf., ἠσθενήκαμεν, sums up the general impression of the Corinthians about him.

ἐν ᾧ δ' ἄν τις τολμᾷ. The δέ and the τολμᾷ mark a contrast to ἠσθενήκαμεν: *But whereinsoever any is bold*; 'when it comes to real boldness, no matter when, or by whom, exhibited.' The τις, like the πολλοί in *v.* 18, takes the statement beyond the limits of the false apostles. For τολμᾷ see on x. 2.

ἐν ἀφροσύνῃ λέγω. It is in folly that I speak. This parenthesis is in harmony with ὡς ἄφρονα δέξασθέ με (*v.* 16). He inserts it, partly as a protest against the line of argument which (κατὰ τὴν σάρκα and οὐ κατὰ κύριον) he is taking; partly because he assumes that they will not believe in his being really bold. 'Of course I am a fool to say this.'

22—33. Now follows the actual glorying. Several times he had begun this assertion of himself (x. 7, 8, xi. 1, 7, 16), but each time something has diverted him for awhile. Now he is fairly launched; and the result is a sketch of his life, which, for historical purposes, is one of the most valuable passages in his or in any other of the canonical Epistles. In some respects it stands quite alone. Elsewhere he once or twice gives an outline of what he has gone through (1 Cor. iv. 11—13; 2 Cor. iv. 7—10, vi. 4—10); but here he gives exact details, which are all the more impressive because they are evidently wrung from him by hostile criticism. They show how free from exaggeration his friend's biographical notices of him are in Acts. Where S. Luke records what is parallel to what we have here, so far from embroidering, he omits a great deal. Where he recounts what took place after this letter was written (Acts xx.—xxviii.), he tells us nothing but what is equalled or exceeded by what we are told here. Further, the account of his Rapture to the third heaven (xii. 2 ff.) throws light on similar experiences, as of S. Peter in Acts x., and of S. John in the Revelation.

22. He begins by comparing himself point by point with the Judaizers, who had, no doubt, urged these very points in their own favour. He has been answering their attacks on him, implying throughout that their accusation recoiled on themselves. He now answers the claims which they made on their own behalf, and urges that he can make such claims with still more truth. Comp. the similar passage Phil. iii. 5 and see Lightfoot's note.

Ἑβραῖοί εἰσιν; These four sentences are much more vigorous if we take them (with A.V. and R.V., following Beza, Calvin, and Luther) as questions. Earlier English Versions, following the Vulgate, take them as assertions; They *are Hebrews*, *&c.* The claims are perhaps roughly arranged to form a climax, the least important point coming first, and the most important, last. But in some respects **Ἰσραηλεῖταί** would be more important than **σπέρμα Ἀβραάμ**: see Sanday and Headlam on Rom. ix. 4—7. Yet in Rom. ix. 7, and again in Rom. xi. 1, 'seed of Abraham' comes after 'Israelite,'—apparently as more important. The first point is that of *nationality*; he belongs to the same *race* as his opponents. For, although 'Hebrews' originally meant 'men from the other side' of Euphrates (?), yet it is gentilic, and not local; it describes a race, and not where they dwell (see Hastings' *DB.* ii. p. 326). S. Paul goes on to say that he enjoys the same *special privileges* as his opponents. These are covered by 'Israelites' and 'seed of Abraham.' The

difference between the two is perhaps this; that 'Israelite' looks to the special relations between the peculiar people and Jehovah, while 'seed of Abraham' looks rather to their share in the promises that the Messiah should be of that seed (Gen. xxii. 18). Therefore Ἰσραηλεῖταί εἰσιν; would mean, Are they *members of the theocracy*? σπέρμα Ἀβραάμ εἰσιν; Have they a share in *the Messianic rights* of the nation? (See Lightfoot on Gal. vi. 16 and Phil. iii. 5, and comp. the climax in Rom. ix. 5.) The thought of the Messianic glories naturally leads on to the fourth point, of being *Messiah's ministers*.

For obvious reasons S. Paul omits here, what he states in Rom. xi. 1 and Phil. iii. 5, that he is φυλῆς Βενιαμείν, to which fact we may trace his name of Saul, the Benjamite who was the first king of Israel. It is remarkable that, in a Church almost entirely Gentile, so much stress should have been laid upon being of Hebrew descent. It is possible that his enemies had professed to doubt whether this man of Tarsus (Acts xxii. 3) was really of the seed of Abraham. A little later the Ebionites said that Paul was a Gentile, who had been circumcised, that he might marry the high-priest's daughter (Epiphan. *Haer.* xxx. 16). On the smooth breathing for Ἑβραῖος see WH. II. p. 313. The aspirate in Latin and English is comparatively modern. Not only Wiclif, but Tyndale and Cranmer, have 'Ebrues' here. Coverdale starts the aspirate in 1535. Only here, Phil. iii. 5, and Acts vi. 1 does Ἑβραῖος occur in the N.T. Ἰσραηλείτης is common in Acts in addresses, ἄνδρες Ἰσραηλεῖται (ii. 22, iii. 12, &c.); elsewhere only Rom. ix. 4, xi. 1 and Jn i. 48. The common word is Ἰουδαῖος. Comp. *Romani* and *Quirites*.

23. διάκονοι Χριστοῦ εἰσίν; The Judaizers had claimed to be in a special sense Χριστοῦ (x. 7, xi. 13; comp. 1 Cor. i. 12). In replying to their claim to be διάκονοι Χριστοῦ (comp. δ. τοῦ Χριστοῦ, Col. i. 7), the Apostle feels that a repetition of κἀγώ would be inadequate: he can say a great deal more than that.

παραφρονῶν λαλῶ. I am talking like a madman; stronger than ἐν ἀφροσύνῃ λέγω (*v.* 21). Comp. τὴν προφήτου παραφρονίαν (2 Pet. ii. 16) and ἔδωκαν νῶτον παραφρονοῦντα (Zech. vii. 11): also πατάξω πάντα ἵππον ἐν ἐκστάσει καὶ τὸν ἀναβάτην αὐτοῦ ἐν παραφρονήσει (Zech. xii. 4). This group of words is rare in Biblical Greek. The strong expression anticipates ὕπερ ἐγώ. If it was folly to say τολμῶ κἀγώ, it was madness to say ὕπερ ἐγώ of being a minister of Christ. He probably means that *he really is* talking like a fool in the one case and like a madman in the other; not that *the Corinthians will think him* foolish and frantic. All glorying is foolish; and this talking of

ὑπερ as a minister of Christ is worse than foolish. What was not true of his words to Festus (Acts xxvi. 25) is true of such language as he is provoked into using here. In doing one's duty *ποῦ ἡ καύχησις; ἐξεκλείσθη* (Rom. iii. 27).

ὑπερ ἐγώ. This adverbial use of *ὑπέρ* stands alone in the N.T.; for it is very improbable that it should be so taken in Eph. iii. 20. Comp. *ὁ δ' ἀντιστὰς ὕπερ* (Soph. *Ant.* 518), and the use of *μετὰ δέ* for *ἔπειτα δέ* (Hdt. i. xix. 3). The difference between 'I am more' (A.V.), where 'am' should be in italics, and 'I more' (R.V.), is the difference between 'I am more than a minister of Christ' and 'I am more a minister of Christ than they are.' The latter admits that in some sense his opponents are ministers of Christ; and this is probably the meaning. What dignity more than that of a minister of Christ could he claim which they did not claim? They claimed to be apostles (*v.* 13). There is nothing improbable in his admitting for the sake of argument that they are *διάκονοι Χριστοῦ*. 'Let us assume that we are all of us ministers of Christ, as we are all of us Hebrews and Israelites. Which of us can show an abundant share in *τὰ παθήματα τοῦ Χριστοῦ* (i. 5)? Which is rich in that divine token of faithful service (Mt. v. 11, 12; Jn xv. 20),—the enduring of persecution? Nevertheless, the A.V. rendering, 'I am more,' makes *παραφρονῶν λαλῶ* more pointed: for a man to say that he is more than a minister of Christ seems like raving.

ἐν κόποις περισσοτέρως. It is improbable that this means, 'in labours *I am* more abundantly *a minister of Christ than they are.*' All that need be understood is the 'I am' or 'I have been' implied by the adverb. It is not certain that *περισσοτέρως*, which is frequent in this letter (i. 12, ii. 4, vii. 13, 15, xii. 15), implies any comparison *with his opponents*, for there is no comparison in *ὑπερβαλλόντως* or *πολλάκις*. Stanley perhaps goes too far in saying that it is merely a stronger form of *περισσῶς*: but it need mean no more than 'more abundantly than is common.' "The adverb expresses so to speak an absolute excess and not simply a relative excess" (Westcott on Heb. ii. 1). S. Paul can hardly mean that by their abundant *κόποι* the false teachers had to some extent a claim to be called *διάκονοι Χριστοῦ*, but that his *κόποι* were *more abundant than theirs*, and therefore his claim still stronger. On the contrary, he complains that they gloried in what was really his work and was accomplished before they came; *καυχώμενοι ἐν ἀλλοτρίοις κόποις,—ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι* (x. 15, 16). Still less can he mean that they had often been put in prison during their service, but that he had been imprisoned

still more often than they had. Their preaching was for gain; καπηλεύοντες τὸν λόγον τοῦ θεοῦ (ii. 17), or τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν (Acts xx. 30). For κόποι comp. vi. 5, x. 15; Gal. vi. 17. His opponents are now left out of sight, and do not appear again till xii. 11.

ἐν φυλακαῖς περισσοτέρως. See critical note. Beyond question περισσοτέρως is used twice: but the Vulgate, followed by the A.V., implies four different words; *in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter.* Clement of Rome (*Cor.* v.) says Παῦλος ὑπομονῆς βραβεῖον (1 Cor. ix. 24; Phil. iii. 14) ὑπέδειξεν, ἑπτάκις δεσμὰ φορέσας. Of these seven imprisonments the one at Philippi is the only one known to us previous to 2 Corinthians. At a later date there were the imprisonments at Jerusalem and Caesarea and the two at Rome. Clement would hardly have been so definite without knowledge.

ἐν πληγαῖς ὑπερβαλλόντως. *In stripes* (vi. 5) **very exceedingly.** S. Paul varies the adverbs to avoid monotony, as he varies the verbs in 1 Cor. xiii. 8. Comp. μεγάλως ὑπερβαλλόντως λελάληκας (Job xv. 11). The adverb is not rare in late Greek.

ἐν θανάτοις πολλάκις. It is clear from this that a verb to carry the adverb is to be understood in each case. The adverb is not virtually an adjective agreeing with the substantive. The plural may refer either to the different occasions on which he was nearly killed, or to the different kinds of death to which he was exposed. The latter seems to be the meaning; for he at once goes on to mention a variety of things which might have been fatal: comp. i. 9, 10, iv. 11; Rom. viii. 36; and καθ' ἡμέραν ἀποθνήσκω (1 Cor. xv. 13), *i.e.* διηνεκῶς ἐμαυτὸν εἰς προύπτους θανάτους ἐκδίδωμι (Theodoret): also προαποθνήσκω πολλοὺς θανάτους ὑπομένων (Philo, *in Flaccum* 990 A).

24—28. We have, in rough order, three groups; 1. the details of being ἐν θανάτοις πολλάκις (*vv.* 24, 25); 2. the details of being ὁδοιπορίαις πολλάκις (*v.* 26); 3. a variety of sufferings (*vv.* 27, 28). In the first group he begins with what was inflicted on him in the name of law, Jewish or Roman, and passes on to man's lawlessness and operations of nature.

24. ὑπὸ Ἰουδαίων. These words belong to the first clause only: perhaps he meant to go on to ὑπὸ τῶν ἐθνῶν, but forgot to make the formal antithesis. For this use of ὑπό comp. 1 Cor. x. 9; 1 Thes. ii. 14; Mt. xvii. 12. None of these Jewish floggings are recorded elsewhere. Such punishments, like Roman scourging or beating with

rods, could be so severe as sometimes to cause death; but such a result under Jewish law would be rare. Deut. xxv. 1—3, the earliest passage in which this form of punishment is expressly mentioned, forbids the infliction of more than 40 stripes; and it was usual to inflict only 39, for fear of a miscount. Others explain that 13 stripes were given with a whip that had three lashes; or that 13 were given on three different parts of the body, viz. right and left shoulders and the breast. But 'cause to lie down' (Deut. xxv. 2) points to the bastinado, which was common in Egypt. Josephus (*Ant.* iv. viii. 21) calls it *τιμωρίαν ταύτην αἰσχίστην*. Fatal blows inflicted by a master on his slaves (Exod. xxi. 20) are not here in point. With *παρὰ μίαν* comp. *τῶν τεσσαράκοντα ἑτῶν παρὰ τριάκονθ' ἡμέρας συμπεπληρωμένων* (Joseph. *Ant.* iv. viii. 1) and *παρὰ ἓν πάλαισμα ἔδραμε νικᾶν* 'Ολυμπιάδα, 'he was within one bout of winning, won an Olympic victory *all but one* wrestling-bout' (Hdt. ix. xxxiii. 4). For the omission of *πληγάς* comp. Lk. xii. 47 and *παίειν ὀλίγας* (Xen. *Anab.* v. viii. 12).

25. τρὶς ἐραβδίσθην. This beating with rods is a Roman punishment. We know of only one of these three cases, the one at Philippi (Acts xvi. 23; comp. 1 Thes. ii. 2). Possibly the protest that he and Silas were Roman citizens, which frightened the praetors afterwards (*vv.* 37, 38), was not heard in the tumult (Ramsay, *St Paul the Traveller and the Roman Citizen*, p. 219). It was recognized by the tribune, when S. Paul urged it in a quiet interview at Jerusalem (Acts xxii. 25). Comp. the case of Attalus at Lyons (Eus. *H. E.* v. i. 44, 50). But the δ-text suggests that it was the earthquake which caused the change in the Philippian praetors; *ἀναμνησθέντες τὸν σεισμὸν τὸν γεγονότα ἐφοβήθησαν καὶ ἀπέστειλαν τοὺς ῥαβδούχους κ.τ.λ.* Cicero (*in Verrem*, v. 62) tells us that brutal magistrates sometimes ignored this plea. Gessius Florus, who succeeded Albinus as procurator of Judaea A.D. 64 or 65 (Lewin, *Sacri Fasti*, p. 334), behaved in this way (Joseph. *B. J.* ii. xiv. 9). On the single **ρ** in *ἐραβδίσθην* see WH. II. App. p. 163.

ἅπαξ ἐλιθάσθην. This was at Lystra, where Barnabas and Paul had been taken to be gods, until malignant Jews came all the way from Antioch and Iconium and changed the fickle people (Acts xiv. 11—19). The Apostles had been nearly stoned at Iconium, but escaped (Acts xiv. 5, 6). See Paley, *Horae Paulinae*, iv. 9. For *λιθάζειν* comp. Acts v. 26, xiv. 19; Jn xi. 8; Heb. xi. 37; *καταλιθάζειν*, Lk. xx. 6; *λιθοβολεῖν* is more common, especially in the LXX.

τρὶς ἐναυάγησα. We know of several voyages made by S. Paul before the shipwreck on the way to Rome; and in some of these, or

in others of which we know nothing, the three shipwrecks took place. It was very likely after one of these shipwrecks that he 'passed a night and a day in the deep,' probably floating upon wreckage (comp. Acts xxvii. 44). In 1 Tim. i. 19 *ναυαγεῖν* is used metaphorically of shipwreck *περὶ τὴν πίστιν*. It is found in Hdt., Xen., Dem., but nowhere else in Biblical Greek.

νυχθήμερον. A very rare word, meaning a full day of twenty-four hours.

πεποίηκα. The change from the preceding aorists is noteworthy. The perfect gives the terrible experience as vividly before the writer's mind. For *ποιεῖν* of spending time comp. Acts xv. 33, xviii. 23, xx. 3; Jas iv. 13; Tobit x. 7.

ἐν τῷ βυθῷ. This of course does not mean that he was supernaturally preserved for twenty-four hours under water, although the Vulgate's *in profundo maris* has encouraged this interpretation. To say nothing of other objections, S. Paul would hardly have classed so miraculous a deliverance among his sufferings. By *βυθός* is here meant, not 'the depth of the sea,' but 'the deep,' *i.e.* the sea. Comp. *αὐτοὶ εἶδοσαν τὰ ἔργα Κυρίου καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ* (Ps. cvi. 24): *Pompeius tellure nova compressa profundi Ora videns* (Lucan, *Phar.* II. 680).

26. **ὁδοιπορίαις πολλάκις.** The omission of *ἐν* may be marked in English by a change of preposition; By *journeyings often, perils of* rivers, *perils of robbers, perils* from kindred, *perils from* Gentiles, *perils in the city, perils in the wilderness, perils in the sea, perils among false brethren.* These eight *κίνδυνοι* (elsewhere in the N.T. Rom. viii. 35 only) are an amplification of *ὁδοιπορίαις πολλάκις*: all these dangers beset the traveller. Rivers and robbers are still serious difficulties in the East. Bridges and ferries are rare, and sudden floods not uncommon. It was in the Calycadnus in Cilicia, not far from Tarsus, that Frederick Barbarossa was drowned in June, 1190, in the Third Crusade. Elsewhere in the N.T. *λῃσταί* are mentioned only in the Gospels. In going from Perga to Antioch in Pisidia (Acts xiii. 14) S. Paul would be likely to encounter robbers. Strabo says that that part of Asia Minor swarmed with marauders. For the genitive of the source whence the peril comes comp. *κίνδυνοι ᾅδου εὗρόσάν με* (Ps. cxiv. [cxvi.] 3): *πρὸς τ. τῆς θαλάττης κινδ.* (Plat. *Rep.* I. 332 E, *Euthyd.* 279 E). For the rhythmic repetition of the same word comp. vii. 2, 4; Phil. iii. 2, iv. 8: Hom. *Il.* x. 227—231, I. 436—439, II. 382—384.

κινδύνοις ἐκ γένους. This, when followed by κ. ἐξ ἐθνῶν, must mean those of his own race, Jews (Gal. i. 14; Phil. iii. 5). He might have said ἐκ συγγενῶν (Rom. ix. 3, xvi. 7, 21). The Jews were a constant source of danger to him, by either attacking him themselves, or stirring up the heathen to do so (Acts ix. 23, 29, xiii. 45, 50, xiv. 2, 5, 19, xvii. 5, 13, xviii. 6, 12, xix. 9, xxi. 27). Tertullian (*Scorp.* 10) calls the synagogues *fontes persecutionum*: comp. 1 Thes. ii. 14. 'Perils from Gentiles,' except when Jews were instigators, seem to have been less frequent (Acts xvi. 20, xix. 23). See Harnack, *Die Mission und Ausbreitung des Christentums*, pp. 40, 342.

ἐν πόλει. Damascus, Antioch, Iconium, Lystra, Philippi, Ephesus. The triplet, ἐν πόλει, ἐν ἐρημίᾳ, ἐν θαλάσσῃ, covers the surface of the earth; nowhere was he safe. And ἐν θαλάσσῃ is not mere repetition, although the A.V., with 'waters' for 'rivers,' makes it to be so. There are other κίνδυνοι ἐν θαλάσσῃ besides shipwreck and exposure in the sea, such as bodily injury, fire, loss of property.

ἐν ψευδαδέλφοις. This probably means chiefly the Judaizers (Gal. ii. 4); but all spurious Christians, such as Simon Magus, Diotrephes, and the Nicolaitans, were a source of danger. We are apt to forget how seriously the Church of the apostolic age suffered from such people. The Epistles of S. John, S. Jude, and 2 Peter are full of allusions to this evil. Note that he does not say ἐκ ψευδαδέλφων. While Jew and heathen are external foes from whom he is sometimes free, false brethren are always around him: he must live *among* them, just as he must always be in either inhabited or uninhabited country, and on either land or sea.

27. Having mentioned thirteen cases in which he might have lost his life, and eight kinds of dangers which one who travelled as he did must incur, he goes on to mention miscellaneous trials and afflictions. In sense this verse comes immediately after ὁδοιπορίαις πολλάκις, all that lies between being a mere expansion of ὁδοιπορίαις: as by these he is ὑπερ as a minister of Christ, so also by what follows.

κόπῳ καὶ μόχθῳ. By labour and travail, as in 1 Thes. ii. 9; 2 Thes. iii. 8, where the same two words occur of his working with his own hands to maintain himself. Here the Vulgate has *labor* and *aerumna*, there *labor* and *fatigatio*. '*In labore*,' *id est, sive manuum sive praedicationum. Et quia potest esse labor absque aerumna, id est, sine indigentia et penuria, ut ostenderet exitiosum laborem, adjunxit* '*aerumna*' (Atto Vercell.). The A.V. both here and

throughout *v.* 26 should put 'in' in italics, as the R.V. does; but it is perhaps better to change the preposition: see critical note. In what follows *ἐν* is resumed from *v.* 23.

ἐν ἀγρυπνίαις πολλάκις. These cover both voluntary and involuntary sleeplessness. But seeing that involuntary sleeplessness may be included in *κόπῳ καὶ μόχθῳ*, here we may understand voluntary 'watchings' (A.V., R.V.) for thought and prayer. Comp. vi. 5. In the LXX. the word is frequent in Ecclus (prol. 24, xxxiv. [xxxi.] 1, 2, 20, xxxviii. 26, 27, 28, 30, xlii. 9); elsewhere only 2 Mac. ii. 26.

ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις. Here again we seem to have still more clearly, first what is involuntary, and then what is voluntary. '*Jejunia*' *voluntaria interpretor, cum de fame et penuria ante locutus est* (Calvin). While *ἐν λιμῷ καὶ δίψει* would signify inability to get food (Deut. xxviii. 48), *ἐν νηστείαις* would refer to voluntary abstention, either for self-discipline (1 Cor. ix. 27), or because he often would not allow meals to interfere with work. In the rhythm of the clauses, *ἐν νηστείαις* balances *ἐν ἀγρυπνίαις*, and therefore if *ἐν νηστείαις* refers to what is voluntary, this affords some presumption that the other does so also.

ἐν ψύχει καὶ γυμνότητι. These would occur when he was thrown into prison, or stripped by robbers, or drenched by floods or storms.

All this enumeration of sufferings *as evidence that he was a true minister of Christ* would seem indeed 'madness' to the Judaizers. It was Jewish doctrine that temporal blessings, especially wealth and comfort, were signs that God was pleased with His servants. Comp. Rom. viii. 35, which is a parallel to the whole passage.

28. χωρὶς τῶν παρεκτός. *Beside those things that are without: Praeter illa, quae extrinsecus sunt.* But can *τὰ παρεκτός* mean this? (1) Assuming with both A.V. and R.V. that this meaning is possible and correct, then the Apostle classes his sufferings in *two* groups, those which are external, which he has mentioned, and those which are internal, which he is about to mention. (2) Again, *τῶν παρεκτός* may be masculine; *besides those persons that are without*, who attack from the outside. But, had this been his meaning, he would have written *οἱ ἔξω* (1 Cor. v. 12, 13; Col. iv. 5; 1 Thes. iv. 12) or *οἱ ἔξωθεν* (1 Tim. iii. 7; Joseph. *B. J.* iv. iii. 10; comp. Mk iv. 11). And would he not similarly have written *τὰ ἔξω* or *τὰ ἔξωθεν* for 'those things that are without'? (3) Perhaps *τὰ παρεκτός* might mean 'those things that come *out of course* (R.V. marg. 2), which are

unusual': but it is not a natural expression for such a meaning. (4) But παρεκτὸς λόγου πορνείας (Mt. v. 32) and παρεκτὸς τῶν δεσμῶν τούτων (Acts xxvi. 29) seem to show that it is the idea of *exception* (παρά, *v.* 24) rather than of *externality* (ἐκτός, xii. 2; 1 Cor. vi. 18) which is predominant, an idea which ἐκτός also sometimes has (1 Cor. xv. 27; Acts xxvi. 22). So that τὰ παρεκτός probably means *those things which are besides these*, viz. *the things which I omit* (R.V. marg. 1). The purport therefore of the clause is, *besides the things which I do not mention, there is &c.* This is Chrysostom's interpretation (τὰ παραλειφθέντα): but he goes beyond the text in saying that the omitted things are *more* than those which have been enumerated. If this be adopted, the Apostle makes *three* classes of sufferings, those which he has mentioned, those which he omits, and those which he is about to mention. In the LXX. παρεκτός does not occur, except as a discredited variant in Lev. xxiii. 38. Aquila has it Deut. i. 36. In both cases the meaning is 'except,' where the LXX. has πλήν. Comp. *Test. XII. Patr.* Zabulon i. For χωρίς='besides' comp. Mt. xiv. 21, xv. 38: also χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου (Thuc. II. xiii. 3).

ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν. See critical note. *That which* **presseth** *upon me daily*; or **the daily onset upon me.** Comp. Acts xxiv. 12, where, as here, LP and other inferior authorities read ἐπισύστασις (Num. xvi. 40 [xvii. 5], xxvi. 9), without great difference of meaning. For ἐπίστασις comp. δυσχερὴς ἡ ἐπίστασις τῆς κακίας (2 Mac. vi. 3). The rendering 'onset' is probably not too strong; *concursus in me* (d); *incursus in me* (Augustine); urget *agmen illud in me quotidie consurgens* (Beza). S. Paul uses strong language, as ἐσύλησα (*v.* 8), καθαιροῦντες πᾶν ὕψωμα, and αἰχμαλωτίζοντες πᾶν νόημα (x. 5) show. Comp. *hos profligatorum hominum quotidianos impetus* (Cic. *pro Arch.* vi.). The reading μοι is decisive for the rendering 'onset, rush, pressure,' rather than 'observation, attention.' In classical Greek ἐπίστασις means 'a stopping for rest, *a halt*' (Xen. *Anab.* II. iv. 26); or 'a stopping for thought, *attention*,' τοῦτό γε αὐτὸ ἄξιον ἐπιστάσεως (Arist. *Phys.* II. iv. 8). A belief that 'attention' was the meaning here may have produced the reading μου: the dat. μοι comes from the idea of 'onset.' But 'my daily attentiveness' is a poor substitute for 'the daily onset upon me.' The latter means the ceaseless appeals to him for help, advice, decisions of difficulties or disputes, as well as *objurgatio illorum, qui doctrinae vitaeque perversitate Paulo molestiam exhibebant* (Bengel).

ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. **My anxiety for** *all the Churches.*

For *μέριμνα*, the care which *divides* and distracts the mind, comp. Mt. xiii. 22=Mk iv. 19=Lk. viii. 14, and Lk. xxi. 34. It is the care which an anxious person *feels*, not that which a protector *affords*. Hence it is not used of God, who cannot feel anxious: note the change of wording 1 Pet. v. 7. 'All the Churches' is a colloquial expression to mark the immensity of the sphere which the anxiety embraces. The *πασῶν* need not be limited to the Churches which S. Paul founded, or pressed to imply that, as an Apostle, he had jurisdiction over the whole of Christendom: comp. viii. 18; 1 Cor. vii. 17. The saying has been quoted in defence of a bishop holding more than one see.

29. Two illustrations of his all-embracing *μέριμνα*, each exhibiting the Apostle's intense sympathy. Among new converts there would be many who would be weak in faith, or in judgment, or in conduct; and in every case he felt the weakness as if it were his own: *ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής* (1 Cor. ix. 22). Comp. Rom. xv. 1. In *οὐκ ἀσθενῶ* the emphasis is on *οὐκ*: in *οὐκ ἐγὼ πυροῦμαι* on *ἐγώ*. Hence Cyprian (*Ep.* xvii. 1) changes the order, *ego non...non ego*: the Vulgate has *ego non* in both places. For *ἀσθενῶ* comp. Rom. iv. 19, xiv. 1, 2; 1 Cor. viii. 11, 12. The verb is specially frequent in these last chapters (*v.* 21, xii. 10, xiii. 3, 4, 9): so also *ἀσθένεια* (xi. 30, xii. 5, 9, 10, xiii. 4). Neither word, nor *ἀσθενής* (x. 10), is found in chapters i.—ix. How little such facts prove is pointed out in the Introduction § 7 (*e*).

τίς σκανδαλίζεται; *Who is* **made to offend** (1 Cor. viii. 13), or *Who is* **made to stumble** (R.V.), *and I burn not* (1 Cor. vii. 9) with distress? It is the fire of intense pain that is meant, rather than of indignation. The Apostle feels the agony of shame and sorrow which consumes the sinner (1 Cor. xii. 26): *καθ' ἕκαστον ὠδυνᾶτο μέλος* (Chrysostom): *quanto major caritas, tanto majores plagae de peccatis alienis* (Augustine). There is nothing of Stoic indifference in S. Paul. The Christian does not dissemble his feelings, but tries to school and consecrate them. Comp. *στεναγμοῖς πεπυρωμένης πάντοθεν αὐτῶν τῆς καρδίας* (3 Mac. iv. 2), and *faces doloris* (Cic. *Tusc. Disp.* II. xxv. 61). In all cases the exact meaning of *πυροῦσθαι* (in the N.T. *πυροῦν* is not found) is determined by the context (1 Cor. vii. 9; Eph. vi. 16; 2 Pet. iii. 12; Rev. i. 15, iii. 18). Note the balanced climax between *ἀσθενεῖ* and *σκανδαλίζεται*, and between *ἀσθενῶ* and *πυροῦμαι*.

30. **εἰ καυχᾶσθαι δεῖ**. B. Weiss makes this the beginning of the paragraph which ends with xii. 10. But these four verses (30—33)

are closely connected with what precedes, and *v.* 30 takes us back to *vv.* 16, 18. We must, however, beware of assuming that S. Paul consciously dictated in paragraphs: see Introduction § 3. The fut. *καυχήσομαι* does not refer specially to what follows. It expresses his *general intention* in such things, the *principle* which guides him; and it refers to what has just been said (*vv.* 23—29) as well as to what is coming.

τὰ τῆς ἀσθενείας. These were not at all what his adversaries gloried in. They gloried in their birth, their circumcision, their connexion with the Twelve, their prosperity as a mark of God's favour. S. Paul says *I will glory of the things which concern* **my** weakness. The repetition of *καυχ.* and of *ἀσθεν.* in this part of the letter must not be marred, as in the A.V., by varying between 'boast' and 'glory' and between 'infirmity' and 'weakness.' For *καυχᾶσθαι* with an acc. of what is gloried in comp. ix. 2. Note the oxymoron in *glorying* of *weakness*, and comp. xii. 4, 9, 10. He knows that his weak points are stronger than his opponents' strong ones: they prove his likeness to his Master (i. 5; 1 Cor. i. 27).

31. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν. See critical note and notes on i. 3. This solemn asseveration also, like *καυχήσομαι*, looks both backwards and forwards. What he has said, and what he has still to say, in glorying of his weaknesses, is known by God to be true. He feels that his readers may be becoming incredulous, and that what he is about to state will try them still more. With the thoroughly Pauline *οὐ ψεύδομαι* comp. ix. 1; Gal. i. 20; 1 Tim. ii. 7. After this highly argumentative and rhetorical passage, note the sudden drop to a plain statement of fact.

32, 33. It has been proposed by Holsten, Hilgenfeld, Schmiedel, Baljon, and others to strike out these two verses, with or without all or the first part of xii. 1, as a rather clumsy gloss upon *τὰ τῆς ἀσθενείας*. It is said that these verses do not fit on well to the context, but interrupt the sequence of thought, which would flow more smoothly if we went direct from *οὐ ψεύδομαι* to *καυχᾶσθαι δεῖ*, or to *ἐλεύσομαι* or to *οἶδα ἄνθρωπον*. The most reasonable of these hypotheses is that the suspected passage is an interpolation, made, after the completion of the letter, by the Apostle himself. But no such hypothesis is needed. We have here one more example of those abrupt transitions, of which this letter is so full. He perhaps meant to have given several instances of *τὰ τῆς ἀσθενείας*, as the opening of *v.* 32 indicates: he gives only one. He may have meant to give

several instances of ὀπτασίαι and ἀποκαλύψεις, as his use of the plural indicates: he gives only one. Perhaps he knew that *just these two things had been urged against him by his enemies.* The flight from Damascus showed what a coward he was; and his supposed Rapture to heaven showed how mad he was. Having disposed of these two charges, he says a few more words in general terms (*v.* 10) about τὰ τῆς ἀσθενείας, and then leaves the unwelcome task of defeating his adversaries in a contest of καυχᾶσθαι. All would be intelligible enough, if we only knew the details of the situation at Corinth. As it is, what we have here is not so unintelligible that we need resort to the violent measure of cutting out two or three verses.

Assuming, without misgiving, that *vv.* 32, 33 are part of the original text, we are confronted by three historical questions.

1. How came Damascus, which was in the Roman province of Syria, to be guarded by the 'ethnarch' of Aretas IV., who was king of Arabia Petraea B.C. 9 to A.D. 40, with Petra as his capital? Damascus cannot have been left independent by the Romans, when they occupied the Nabataean territory in B.C. 65, 64; for Damascene coins from B.C. 30 to A.D. 33 bear the name of Augustus or of Tiberius. Damascene coins from A.D. 34 to 62 are wanting: there are none extant for the reigns of Caligula and Claudius: but after 62 we have them with the name of Nero. That Aretas took Damascus from the Romans is hardly credible: and it is improbable that Tiberius handed it over to Aretas, for when he died in March, A.D. 37, he was compelling Vitellius to take measures against Aretas on behalf of Herod Antipas. Antipas had offended Aretas by divorcing his daughter (A.D. 29) in order to marry Herodias; and about this and some frontier disputes Aretas had gone to war with Antipas and completely defeated him (*c.* A.D. 32), a defeat which the Jews regarded as a judgment on Antipas for the murder of the Baptist (Joseph. *Ant.* XVIII. v. 1, 2). Antipas complained to Tiberius, who promised redress; and by his orders Vitellius was unwillingly marching against Aretas, when at Pentecost in Jerusalem he heard of the death of Tiberius. He at once stopped the march on Petra. His new master, Caligula, disliked Antipas, and reversed the policy of Tiberius respecting him; and he may have expressed his disapproval of Antipas by handing Damascus over to Aretas, his chief enemy. In this way an ethnarch of Aretas may have been governor of Damascus, when S. Paul had to fly from it. This statement is important for dating the conversion of S. Paul.

2. What is the precise meaning of ἐθνάρχης here? In the Nabatacan kingdom of Aretas, the government was *by tribes*, and in inscriptions in the Haurān ἐθνάρχης occurs of the head of a tribal district (Schürer, *Studien und Kritiken*, 1899, 95—99). The title was also used of Jewish governors in Palestine and Alexandria, and perhaps came to mean a viceroy who was somewhat higher than a tetrarch (1 Mac. xiv. 47, xv. 1, 2; Joseph. *B. J.* II. vi. 3). Origen says that in his day the ethnarch in Palestine differed in nothing from a king.

3. How is the statement of S. Paul here, that 'the *ethnarch* guarded the city of the Damascenes to take me', to be reconciled with that of S. Luke (Acts ix. 24), that 'the *Jews* watched the gates day and night to kill him'? There is no real discrepancy. There were thousands of Jews in Damascus (Joseph. *B. J.* II. xx. 2, VII. viii. 7), and it was they who moved the ethnarch to persecute Saul. How powerful their synagogues were is seen from Acts ix. 2. Of course they would themselves watch the gates along with those who were placed there by Aretas, especially as they wished that Saul should not merely be taken, but be killed: comp. Acts xxiii. 12. The ethnarch would be glad enough to win popularity with so important a section of the population by the sacrifice of a troublesome visitor.

On all these questions see Hastings' *DB.* i. pp. 145, 424, 793; Schürer, *Jewish People in the Time of Jesus Christ*, I. ii. pp. 89, 356, II. i. p. 98; Lewin, *Fasti Sacri*, pp. 226, 249; Knowling on Acts ix. 23, 24.

32. ἐν Δαμασκῷ. This looks like the beginning of a series of incidents, as if he had meant to go on to humiliations in other places. As it is, the form of the sentence changes.

Ἀρέτα. The original form of this ancient name was Haritha, the true Greek form of which is Ἀρέθας. But inscriptions and MSS. all give the form Ἀρέτας, the barbaric name being assimilated to ἀρετή. See Schürer, *Jewish People*, I. ii. p. 359; Deissmann, *Bible Studies*, p. 184. The aspirate in Ἱεροσόλυμα and Ἱερουσαλήμ comes in a similar way from the influence of ἱερός, the true form of the name being Ἰερ. (WH. II. p. 313).

ἐφρούρει. Was guarding; elsewhere in the N.T. in a metaphorical sense (Gal. iii. 23; Phil. iv. 7; 1 Pet. i. 5); in the LXX. mostly literal, as here (1 Es. iv. 56; Wisd. xvii. 16; 1 Mac. xi. 3).

τὴν πόλιν Δημασκηνῶν. The expression is remarkable, especially after ἐν Δαμασκῷ. It points to the idea that Damascus was an independent city.

πιάσαι με. See critical note. The verb is frequent in S. John of the attempts to arrest Jesus (vii. 30, 32, 44, viii. 20, x. 39, &c.): here only in S. Paul.

33. διὰ θυρίδος. Literally, 'a little door, small opening,' dim. of *θύρα*; elsewhere in the N.T. only Acts xx. 9. An aperture in the wall is still shown as the place. "In the traditions of Damascus the incidents of this escape have almost entirely eclipsed the story of his conversion" (Stanley). Comp. the cases of the spies (Josh. ii. 15), and of David (1 Sam. xix. 12), in both of which *διὰ τῆς θυρίδος* occurs.

ἐν σαργάνῃ. In Acts ix. 25 we have *ἐν σφυρίδι*, the word invariably used of the 'baskets' at the Feeding of the 4000 (Mt. xv. 37, xvi. 10; Mk viii. 8, 20), while *κόφινος* is equally invariably used of the 5000 (Mt. xiv. 20, xvi. 9; Mk vi. 43, viii. 19; Lk. ix. 17; Jn vi. 13). The *σφυρίς* or *σπυρίς*, and also the rare word used here, seem to have meant a basket made of twisted or braided material, a rope-basket or wicker basket. In Aesch. *Suppl.* 788 *σαργάνη* means a plait or braid; elsewhere a basket. Theodoret remarks, *τὸ τοῦ κινδύνου μέγεθος τῷ τρόπῳ τῆς φυγῆς παρεδήλωσεν.* But the incident could be made to look laughable, and it had probably been used as a means of ridiculing the Apostle. This letter shows that years afterwards he regarded it as a humiliation, a typical instance of *τὰ τῆς ἀσθενείας*, marking the very outset of his career, and turning the persecutor into the persecuted in the very place of his intended persecution. Possibly it was because he found the recollection of such things so painful that he gave no more instances. Nevertheless, if it was in his mind to add the *σκόλοψ ἐν τῇ σαρκί* (xii. 7) as *another* example, the account of the Rapture is required as an introduction to it. Thus we get a sequence; the flight from Damascus, the *σκόλοψ*, and the summary in xii. 10. But the Rapture seems to be introduced for its own sake, and not as a mere explanation of the *σκόλοψ*. For *χαλάω* comp. Acts ix. 25, xxvii. 17, 30; Mk ii. 4; Lk. v. 4 ff.; Jer. xlv. [xxxviii.] 6. For *διὰ τοῦ τείχους* comp. Acts ix. 25; 2 Sam. xx. 21.

The flight from Damascus probably took place, not immediately after his conversion, as the narrative in Acts might lead one to suppose, but after the return from Arabia (Gal. i. 17). S. Luke omits the retirement into Arabia altogether. But there is room for it in the middle of Acts ix. 19, where *Ἐγένετο δέ* (so frequent in Luke, and peculiar to him in the N.T.) marks a fresh start in the story. See the division of paragraphs in the R.V. and in WH.

CHAPTER XII.

1. The text of this difficult verse is in exceptional confusion, the result of accidental mistakes and conjectural emendations. About **εἰς ὀπτασίας...κυρίου** there is no doubt; but in the first half of the verse the only words about which all witnesses agree are **καυχᾶσθαι** and **οὐ** and **ἐλεύσομαι.**

Before *καυχᾶσθαι* ℵ³ 39, f Vulg. insert *εἰ*, which may safely be rejected. **καυχᾶσθαι δεῖ** (BD³FGLP, d f g Vulg. Syrr. Goth.) rather than *καυχᾶσθαι δέ* (ℵD, Copt.) or *καυχᾶσθαι δή* (KM, Aeth.); but the confusion between ε and ει is so easy and frequent, that *δέ* may be right. **οὐ συμφέρον** (ℵBFG 17, 67) rather than *οὐ συμφέρει* (DD²KLP); and **μέν** (ℵBFGP 17, 67, f Vulg. Copt.) rather than *μοι* (D³KLM, Syr-Harc., Chrys.); but D, Aeth. Goth. have neither *μέν* nor *μοι*. **ἐλεύσομαι δέ** (ℵBFGP 17, 73, 80, 118, 213, f g Vulg. Copt. Arm.) rather than *ἐλεύσομαι γάρ* (DKL, Syrr. Goth.). B, 213 read *ἐλεύσομαι δὲ καί*. The whole should probably run: *Καυχᾶσθαι δεῖ· οὐ συμφέρον μέν, ἐλεύσομαι δέ*: but *Καυχᾶσθαι δὲ οὐ συμφέρον μέν, ἐλεύσομαι δέ* may be original. Certainty is unattainable. With the confusion between *δεῖ* and *δή* (KM above) comp. 1 Cor. vi. 20, where L has *δεῖ* for *δή*. In the best texts *συμφέρον* is preferred to *συνφέρον*: see Gregory, *Prolegomena*, p. 75.

3. **χωρὶς τοῦ σώματος** (BD) rather than *ἐκτὸς τ. σώμ.* (D²D³FGKLMP), which comes from *v.* 2. B omits *οὐκ οἶδα*, which might come from *v.* 2.

5. After **ταῖς ἀσθενείαις** ℵD³FGKLMP, f g Vulg. Aeth. Goth. add *μου*: BD 17, 67, 109, d e Syr. Copt. Arm. omit. Such insertions for smoothness or completeness are common; comp. *vv.* 9, 10; Eph. iii. 6, v. 31; Phil. iv. 23.

6. **ἀκούει** (ℵBD²FG 17, 37, 67, g Copt. Arm. Aeth.) rather than *ἀκούει τι* (ℵ³DKLP, d f Vulg. Goth.).

7. WH. suspect some primitive error, but hold that the genuineness of **διό** (ℵABG) is above doubt, its omission (DKLP, Iren. Aug.) being "a characteristic Western attempt to deal with a difficulty by excision." To cut out *καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων* as a gloss (Baljon) is a similar attempt. No witnesses omit these words. The second **ἵνα μὴ ὑπεραίρωμαι** (ℵ³BKLP, Syrr. Copt. Arm. Goth.) might be a gloss, for ℵADF 17, Latt. Aeth., Iren. Tert. Aug. omit. More probably this is another excision to make the text smoother.

ἄγγελος Σατανᾶ (ℵABDFG, Orig.) rather than *ἄγγ. Σατάν* ($A^2D^2D^3$-KLP). The form *Σατανᾶς* prevails in the N.T. (ii. 11, xi. 14; 1 Cor. v. 5, vii. 5, &c.), and in the LXX. *Σατάν* is very rare (1 Kings xi. 14, [23]).

9. **δύναμις** (ℵABDFG, Latt. Arm. Acth. Goth.) rather than *δύναμίς μου* ($ℵ^3A^2D^2D^3$KLP, Syrr. Copt.). See on *v.* 5. **τελεῖται** (ℵABDFG) rather than *τελειοῦται* ($ℵ^3D^3$KLP). The *μου* after *ἀσθενείαις* should probably be omitted with B 67, 71, Pesh. Copt. Arm., Iren. Gr. and Lat.

10. Here also (comp. *vv.* 5, 9) F, Vulg. (but not f) insert *μου* after *ἀσθενείαις*. **ἐν ἀνάγκαις** ($ℵ^3$ABCDFGKLP &c.) rather than *καὶ ἀνάγκαις* (ℵ, Orig.), but perhaps **καὶ στενοχωρίαις** ($Bℵ^1$) rather than *ἐν στ.* ($ℵ^3$DFGKLP, Latt.). Origen's evidence is divided: 74, a Arm. have *καὶ ἐν στεν.* A omits *ἐν διωγμοῖς*.

11. **ἄφρων** (ℵABDFGK, Latt. Copt. Aeth. Arm.) rather than *ἄφρων καυχώμενος* (LP, Syrr. Goth.), which Rec. adopts.

12. **κατειργάσθη** (ℵAB^3KL) rather than *κατηργάσθη* (BFG) or *κατηργάσθην* (D). Comp. vii. 11. But see WH. App. p. 161. **σημείοις** ($ℵ^1$AD 71, 80, d Pesh. Arm. Goth.) rather than *ἐν σημείοις* (D^3KLP, Vulg.) or *καὶ σημείοις* (FG, Chrys.) or *τε σημείοις* ($ℵ^3$) or *σημείοις τε* (Bℵ 17): but the last may be right.

13. **ἡσσώθητε** (ℵBD), after the analogy of *ἐλασσόω*, rather than *ἠττήθητε* ($ℵ^3AD^2D^3$KLP), from *ἠττάω*.

14. **τρίτον τοῦτο** (ℵABFG, Syrr. Latt. Aeth.) rather than *τοῦτο τρίτον* (D, Copt. Arm.) or *τρίτον* (KLP). The evidence for *τοῦτο*, which Rec. omits, is overwhelming. But **καταναρκήσω** (AB 17, 67, 71, 73, 80, Aeth.) rather than *κατ. ὑμῶν* (D^2D^3KL, Latt.), which Rec. adopts, or *κατ. ὑμᾶς* (DFG).

15. **εἰ** (ℵABFG 17, Copt.) rather than *εἰ καί* ($ℵ^3D^2D^3$KLP, f Vulg. Syrr. Arm. Aeth.): D, d g omit both *εἰ* and *καί*. Perhaps **ἀγαπῶ** (ℵA 17, Copt.) rather than *ἀγαπῶν* ($ℵ^3$BDFGKLP, Latt.). See notes *ad loc.* Both here and 1 Cor. xi. 17 **ἧσσον** (ℵABD) rather than *ἧττον* (D^2KL) or *ἔλασσον* (FG). But in Rom. xi. 12 and 1 Cor. vi. 7 the form *ἥττημα* is unquestioned.

19. **πάλαι** (ℵABFG, Latt.) rather than *πάλιν* ($ℵ^3$DKLP, g Syrr. Copt. Arm. Goth.), which Rec. adopts: also **κατέναντι** (ℵABFG) rather than *κατενώπιον* (DKLP), which Rec. adopts.

20. **ἔρις** (ℵA, 17, 39, d f g Arm., Chrys.) rather than *ἔρεις* (BDFGKLP, Vulg. Copt.): also **ζῆλος** (ABDFG 17, 39, Arm.) rather than *ζῆλοι* ($ℵD^2D^3$KLP, Latt.). In Gal. v. 20 the balance is decidedly for *ἔρις, ζῆλος* against *ἔρεις, ζῆλοι*.

MSS. are capricious in the spelling of *ἐριθεία*: AB have both *ἐρεθία* and *ἐρεθεία*, P both *ἐριθεία* and *ἐρεθία*, C both *ἐριθεία* and *ἐριθία*: see Gregory, *Proleg.* p. 88; WH. App. p. 153.

21. **ἐλθόντος μου** (ℵABFGP 39, 93) rather than *ἐλθόντα με* (ℵ³DKL); and perhaps also **ταπεινώσῃ με** (ℵA) rather than *ταπεινώσει με* (BDFGP) or *ταπεινώσῃ* (K) or *ταπεινώσει* (D³L). But *both ἐλθόντα με* and *ταπεινώσῃ* look like grammatical corrections. Rec. adopts both.

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xii. 1—10. Glorying about a Revelation granted to him, and the Sequel of the Revelation.

1. **Καυχᾶσθαι δεῖ· οὐ συμφέρον μέν, ἐλεύσομαι δὲ κ.τ.λ.** See critical note. The confusion as to the text need excite no suspicion that the whole verse is spurious. An interpolation of this kind, when once made, would be no more liable to corruption than an original text: an interpolator would be likely to insert what was simple, and in no need of tinkering. The variations in the text are such as would spring naturally from different mistakes in copying and different attempts to correct these mistakes. Assuming the text as quoted to be correct, translate; **I must needs glory: it is not indeed expedient, but** *I will come to visions &c.* He is *forced* to glory, although he knows that glorying is *not good*. *But* there is another point which he must urge, viz. the revelations granted to him. By *οὐ συμφέρον* is meant that it is *not profitable*: he glories, not because it pays to do so, but because he cannot help himself. Or, reading *δὲ οὐ* for *δεῖ· οὐ*, we have; *But to glory is not indeed expedient, but I will come &c.* *Κυρίου* belongs to both *ὀπτασίας* and *ἀποκαλύψεις*. These experiences were not delusions, and they were not the work of Satan. *Κυρίου* is probably the subjective genitive, of Him from whom the visions and revelations proceed, as in *δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ* (Gal. i. 12); not the objective, of Him who is seen and revealed, as in *ὀπτασίαν ἀγγέλων* (Lk. xxiv. 23) or *ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ* (2 Thes. i. 7). The objective genitive would apply to Acts ix. 4—6, xviii. 9, xxii. 18, xxiii. 11, and perhaps xxvii. 23; but not to ix. 12 or xvi. 9: the subjective genitive would cover all these, and also Gal. ii. 2. The subjective genitive would here be more certain, if *ἀποκαλύψεις* stood alone: *ἀποκάλυψις Κυρίου* may = *Κύριος ἀποκαλύπτει*: but *ὀπτασία Κυρίου* cannot be thus resolved. An *ὀπτασία* is a special kind of *ἀποκάλυψις*: a revelation may be made without anything being *seen*. On the other hand, not all visions are revelations. But an *ὀπτασία*

Κυρίου would be a revelation; He would not send it unless He had something to make known. Indeed, in Scripture, ὀπτασία seems not to be used, except of visions that are revelations (Lk. i. 22, xxiv. 23; Acts xxvi. 19; Mal. iii. 2; Theodotion's version of Dan. ix. 23, x. 1, 7, 8, 16, where in the LXX. we have ὅρασις or ὅραμα). Three times in the *Apocrypha* ὀπτασία is otherwise used (Ecclus xliii. 2, 16; and the addition to Esther, iv. 13). But in the canonical books other words are employed, where mere sight or appearance, as distinct from divine manifestation, is meant. The word ὀπτασία is not classical; and it was probably colloquial before it became Biblical. It survives in modern Greek. See Kennedy, *Sources of N. T. Greek*, p. 154.

The conjecture that S. Paul is here answering an attack which had been made on him respecting his claim to have had 'visions and revelations' seems to receive some confirmation from the Clementine Homilies and Recognitions, a sort of religious romance, in parts of which S. Paul appears to be criticized in the person of Simon Magus. That Simon throughout represents S. Paul is an untenable hypothesis; for specially Pauline doctrines are not attributed to Simon and condemned by S. Peter. But here and there the Judaizing authors or compilers of these two writings have, under cover of Simon Magus, made a hit at the Apostle, whose teaching and work they so disliked; and they may be employing an old taunt against S. Paul when they laugh at the 'visions' of Simon Magus; see especially *Hom.* xvii. 14—20. "Simon said, Visions and dreams, being God-sent, do not speak falsely in regard to those things which they have to tell. And Peter said, You were right in saying that, being God-sent, they do not speak falsely. But it is uncertain if he who sees has seen a God-sent dream" (15). Comp. *Hom.* xi. 35, ii. 17, 18; *Recog.* ii. 55, iii. 49, iv. 35; and see Hort, *Clementine Recognitions*, pp. 120 ff.; also Hastings' *DB.* iv. p. 524.

2. **οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων...ἁρπαγέντα κ.τ.λ.** *I* know *a man in Christ fourteen years ago,...such a one caught up &c.* The A.V. is misleading. The Apostle does not say that fourteen years ago he *knew* a man caught up &c.; but that he *knows* a man who fourteen years ago was caught up &c. The 'man in Christ' is himself (*v.* 7); and ἐν Χριστῷ probably means more than whose life was in Christ, who was a Christian. At this extraordinary crisis he was swallowed up in Christ, so as almost to lose his own personality. Conybeare and Howson take ἐν Χριστῷ with ἁρπαγέντα, "which would have come immediately after δεκατεσσάρων, had it not

been intercepted by the parenthetic clause"; *caught up in the power of Christ.*

The rhythmical balance and swing of the Greek are like the strophe and antistrophe of a chorus. We may conjecture that the Apostle had often meditated on this marvellous experience, and that his meditations had at last acquired a sort of cadence. See Appendix D.

πρὸ ἐτῶν δεκατεσσάρων. *ante annos quatuordecim.* This mode of expression is somewhat late Greek, and possibly was influenced by the Latin idiom. Comp. *πρὸ ἓξ ἡμερῶν τοῦ πάσχα* (Jn xii. 1): *πρὸ δύο ἐτῶν τοῦ σεισμοῦ* (Amos i. 1): *πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ* (Amos iv. 7). Theodoret suggests that S. Paul gives the date to let the Corinthians know that they have compelled him, *after so many years of silence*, to speak of this matter. But there is nothing to show that he had never mentioned it before. Still less likely is it that the date is given to connect this with the flight from Damascus. As the date of the flight is not given, to give the date of this occurrence shows no connexion between the two. The date of an extraordinary personal experience remains impressed on the memory, and it is quite natural, when one mentions the experience, to begin with the date. Moreover, the Hebrew prophets constantly do so with regard to their special inspirations (Is. vi. 1, xiv. 28, xx. 1, 2; Jer. xlii. 7; Ezek. i. 1, &c.).

εἴτε ἐν σώματι οὐκ οἶδα...οὐκ οἶδα...οἶδεν. *Whether in the body I* **know not,** *or out of the body I* **know not;** *God knoweth; such a one caught up* **even** *to the third heaven.* His meaning is that he was conscious of being caught up: *that* much he *knows*: his being transferred to heaven was a *fact*. But where his body was at the time, whether in heaven or on earth, that he does not know: his consciousness with regard to that is a blank. Traditions respecting Enoch and Elijah had made the idea of bodily translation to heaven familiar to the Jews, and S. Paul seems to think that his experience *may* have been a temporary translation of this kind. What he says in 1 Cor. xv. 50 would not exclude such a supposition; he is there speaking of the *permanent* abiding of bodies in heaven. In the Latin *Visio Pauli* (see Appendix B) it is stated that he was translated bodily; *dum in corpore essem in quo raptus sum usque ad tercium coelum.* He is not here doubting whether the whole thing was a delusion. He is quite sure that he himself was for a time in heaven: what he is not sure of is, the relation between his body and his spirit at the time of the revelation. Philo (*de somn.* i. p. 626. 4) says that there was a tradition

that Moses became ἀσώματος when he fasted 40 days and nights. The frequent repetition of οἶδα in *vv.* 2, 3 must be preserved in translation. The Apostle is very clear about what he knows and what he does not know. For ἁρπάζειν in this sense comp. Acts viii. 39; 1 Thes. iv. 17; Rev. xii. 5: it is not used either of Enoch (Gen. iv. 24), or of Elijah (2 Kings ii. 11). The omission of the article before τρίτου is not irregular (Acts ii. 15, xxiii. 23, &c.); before ordinals it is not necessary. For εἴτε...εἴτε... see on i. 6.

3. καὶ οἶδα κ.τ.λ. *And I* know *such a man, whether in the body or* apart from *the body, I* know not; *God knoweth.* The use made by Athanasius of S. Paul's οὐκ οἶδα is a curiosity of exegesis: see *con. Arian.* III. 47. The change (see critical note) from ἐκτός (*v.* 2; 1 Cor. vi. 18) to χωρίς (xi. 28; 1 Cor. xi. 11, &c.) should be marked in translation. The Vulgate has *extra corpus* in both verses, its usual rendering of χωρίς being *sine.* The fact that in both verses ἐν σώματι stands first is no indication that S. Paul himself regarded this alternative as the more probable: with εἴτε...εἴτε the alternatives are given as equal; comp. v. 9, 13. The expression ἐν σώματι (Heb. xiii. 3), without article, is adverbial, 'corporeally': comp. ἐν οἴκῳ (1 Cor. xi. 34, xiv. 35; Mk ii. 1), 'indoors, at home.' Irenaeus (v. v. 1) uses it of Enoch; Ἐνὼχ εὐαρεστήσας τῷ θεῷ ἐν σώματι μετετέθη. See Westcott on Heb. xiii. 3. In the *Testament of Abraham* σωματικῶς and ἐν σώματι are used indifferently: Abraham says, σωματικῶς ἤθελον ἀναληφθῆναι. The Lord says to Michael, ἀναλαβοῦ ἐν σώματι τὸν Ἀβραάμ (Recension B. vii., viii.). The whole passage is interesting in connexion with these verses.

4. ὅτι ἡρπάγη εἰς τὸν παράδεισον. If the repetition of ἁρπάγεσθαι is somewhat in favour of the identification of paradise with the third heaven, the καί before οἶδα (*v.* 3) is in favour of separate cases of rapture. 'I know a man...*and* I know such a one' points to two experiences: *haec iterata plane duplex rei momentum exprimunt* (Bengel). Had S. Paul put a καί before εἰς τὸν παράδεισον, there could have been no doubt. Irenaeus (II. xxx. 7) plainly distinguishes the two; "was caught up even to the third heaven, *and again was carried* into paradise." Tertullian (*de Praes. Haer.* 24) similarly; "was caught up even to the third heaven *and was carried* into paradise." Clement of Alexandria (*Strom.* v. xii. p. 693 ed. Potter) also; "caught up even to the third heaven *and thence* into paradise." Cyril of Jerusalem (*Cat. Lect.* xiv. 26) likewise; "Elijah was taken up only to heaven; but Paul both into heaven and into paradise." Epiphanius

writes to John, Bishop of Jerusalem; "When he mentions the third heaven, and then adds the word 'paradise,' he shows that heaven is in one place and paradise in another" (Jerome, *Ep.* li. 5). But we are unable to fix the meaning of either 'third heaven' or 'paradise.'

From the *Testaments of the Twelve Patriarchs* (Levi 2, 3) we know that some Jews about S. Paul's time distinguished seven heavens; in which they were followed by the Valentinian Gnostics, and later by the Mahometans. But we do not know whether this idea was familiar to S. Paul; still less whether he is alluding to it here. Irenaeus (II. xxx. 7) contends against the notion that the Apostle reached the third of the Valentinian heavens and left the four higher heavens unvisited. Here, ἕως implies that the 'third heaven' is a very high heaven, if not the highest; and he uses both 'third heaven' and 'paradise' as terms which his readers will be likely to understand. But we cannot infer from this that both terms were already *familiar* to them. S. Bernard (*de Grad. Hum.*) makes the three heavens symbolize the Trinity and the three graces of humility, charity, and perfect union with the Father in glory.

Jewish ideas respecting paradise were fantastic and conflicting. Sometimes it was thought of as the Garden of Eden, either still remaining on earth or removed to another world; sometimes as that part of the region below the earth in which the souls of the righteous are at peace; sometimes as a region in heaven; which seems to be the meaning here. The *Book of the Secrets of Enoch* (which, like the *Testaments of the Twelve Patriarchs*, was written about the time of S. Paul, and therefore is evidence for ideas current in his day) throws much light on this subject. It describes the seven heavens, and in one place either the third heaven is paradise or it contains paradise: "These men took me from thence and placed me in the midst of a garden...and in the midst [is] the tree of life, in that place on which God rests when He comes into paradise" (viii. 1—3). In another passage the idea is different: "I went to the East, to the paradise of Eden, where rest has been prepared for the just, and it is open to the third heaven, and shut from this world" (xlii. 3). In the *Testaments* (Levi 18) 'the heavens' and 'paradise' seem to be different. In the *Psalms of Solomon* (xiv. 2), in the παράδεισος κυρίου, the saints are the trees of life (a great advance on the usual materialism); but there is no indication of the relation of heaven to paradise.

It is impossible to determine whether S. Paul was influenced by, or even was acquainted with, any of these ideas. With the thought of a plurality of heavens we may compare ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν (Eph. iv. 10) and ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς

(Heb. iv. 14; comp. vii. 26). Only three times does the word *παράδεισος* occur in the N.T. (here; Lk. xxiii. 43; Rev. ii. 7). In the O.T. it is either 'a pleasure-ground' (Neh. ii. 8; Cant. iv. 13; Eccles. ii. 5) or 'the garden of Eden' (Gen. ii. 9, 10, 15, 16, &c.). Nowhere does it appear to be used to convey any special revelation respecting the unseen world. See Hastings' *DB.* ii. pp. 668 ff.

In the Fathers S. Paul is sometimes said to have heard unutterable words in the third heaven. This is mere laxity of quotation: it is no proof that the writer identifies paradise with the third heaven.

ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. The play upon words (comp. i. 13, iii. 2, iv. 8, &c.) can be reproduced in English; **unutterable utterances** *which a man* **may** (Mt. xii. 4; Acts ii. 29) *not* **speak** (ii. 17, iv. 13, vii. 14). The last clause explains *ἄρρητα*, 'things which *may* not be uttered,' *arcana verba, quae non licet homini loqui* (Vulgate). He has no right, not he is unable, to utter them. The word *ἄρρητος* is found here only in Biblical Greek, but is fairly common in classical Greek of sacred names, mysteries, &c. The addition of *ἀνθρώπῳ* is not superfluous: no human being ought to repeat on earth what has been said in heaven. Calvin here has some good remarks as to the vanity of speculation respecting the things which the Apostle was not allowed to reveal. Stanley contrasts the reticence of the Apostle with the details given by Mahomet. People who claim to have received revelations commonly do give details. It is specially remarkable that S. Paul never quotes these experiences in heaven as evidence for his teaching. How easy to have claimed special revelation in defence of his treatment of the Gentiles! There is a somewhat similar *paronomasia* in the *ἀλάλους λαλεῖν* of Mk vii. 37.

This statement about 'hearing unutterable utterances' is in itself conclusive against the identification of this incident with the trance in the Temple (Acts xxii. 17 ff.), in telling of which the Apostle says nothing as to his being caught up to heaven, but does tell what the Lord said to him. Moreover, the trance in the Temple seems to have taken place at an earlier date than this incident. 2 Corinthians was probably written about A.D. 57. 'Fourteen years ago' takes us back to about A.D. 43. But the trance appears to have followed soon after the conversion, which cannot be placed either much earlier or much later than A.D. 37 (see on xi. 32); and there cannot have been six years between the conversion and the trance. But if the identification of this incident with the trance is chronologically impossible, still more impossible is its identification with the conversion; yet this

also has been suggested. Perhaps the strangest theory of all is the one which identifies the being caught up even to the third heaven with the unconsciousness caused by the stoning at Lystra, when he was supposed to be dead (Acts xiv. 19). Could S. Paul write of unconsciousness after being nearly killed by maltreatment in such words as he uses here? On the "reticence, or studied vagueness, or emphatic assertion of the symbolism," of Scripture respecting the special revelations of God made to Abraham, Jacob, Moses, Ezekiel, S. Stephen, and S. Paul, see Lightfoot, *Sermons on Special Occasions*, pp. 94—97.

5. ὑπὲρ τοῦ τοιούτου καυχήσομαι. *Hoc de se humilitatis causa, quasi in alterius persona loquitur* (Sedulius *ad loc.* Migne, *P. L.* ciii.). S. Paul speaks of himself throughout as if he were another person; not merely because this glorying about himself was distressing to him, and feelings of modesty suggested to him (as to many writers at the present day) to speak of himself in the third person; but because a person in ecstasy, to his everyday self, *is* another person. "He who was caught up to the third heaven and heard unspeakable words is a different Paul from him who says, Of such an one I will glory" (Origen on John, Book x. 5). "He speaks of a divided experience, of two selves, two Pauls: one Paul in the third heaven, enjoying the beatific vision: another yet on earth, struggling, tempted, tried and buffeted by Satan" (F. W. Robertson). That τοῦ τοιούτου is neuter, 'such a matter,' is improbable, both on account of the contrast with ἐμαυτοῦ and also of τὸν τ. ἄνθρωπον (*v.* 3). Of 'such a one' he will glory, because in all this he was passive: he did nothing, and could claim no merit; it was all a 'revelation *of the Lord*.' As to his own doings, he will not glory, except in what may be called his weaknesses. He here repeats the principle laid down in xi. 30.

6. ἐὰν γὰρ θελήσω. If he chooses to glory of matters in which he was *not* a mere passive recipient, or of revelations which he *has* the right to disclose, he will not be foolish in so doing; for he will say nothing but what is true. But he abstains, lest any should get a more exalted idea of him than their experience of the Apostle's conduct and teaching confirms. He desires to be judged by his ministerial work, not by what he can tell, however truly, of his privileges. Some take θελήσω as fut. indic. and hold that it implies that he does wish: but it may be aor. subjunct. Blass (§ 65. 5) contends that there is no *certain* instance of ἐάν with the fut. indic.; everywhere the reading is doubtful. But in Lk. xix. 40; Acts viii. 31 the evidence is strong: comp. 1 Thes. iii. 8; 1 Jn v. 15. Winer, p. 369. For the timeless

aor. infin. comp. ii. 7, v. 4; 1 Cor. xiv. 19; xvi. 7. Here ἄφρων is used without irony. For φείδομαι absolute comp. xiii. 2 μὴ φείσῃ (Is. liv. 2); οὐκ ἐφείσατο (Ps. Sol. xvii. 14): also Eur. *Tro.* 1285: elsewhere in the N.T. with a genitive; in the LXX. with ἀπό, περί, ὑπέρ, ἐπί τινι, ἐπί τινα.

μή τις εἰς ἐμὲ λογίσηται. *Lest any man should* **count** (iii. 5, v. 19, x. 2, 7, 11, xi. 5) *of me.* The constr. is rare: comp. εἰς ἐμὲ ἐλογίσαντο πονηρά (Hos. vii. 15).

ἢ ἀκούει ἐξ ἐμοῦ. *Or heareth* **from** *me*: 'of me' (A.V.) is misleading. It is his own preaching, not what others say of him, that is meant. Comp. παρ' ἐμοῦ ἤκουσας (2 Tim. i. 13, ii. 2; also Acts ix. 13, x. 22, xxviii. 22).

7. Both text (see critical note) and punctuation are uncertain, and some primitive error may be suspected. But the general meaning is clear. In order to prevent him from being too much lifted up by the extraordinary revelations granted to him, some extraordinary bodily suffering of a very humiliating kind was laid upon him.

καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. The experiences just mentioned are primarily meant; but from Acts we learn that revelations were frequent. In Acts xvi. 6—10 we have three. WH. prefer to attach these words to *v.* 6: *but I forbear, lest any man..., and by reason of the exceeding greatness of the revelations*; *i.e.* he has two reasons for abstaining, (1) fear of seeming to exaggerate, and (2) the greatness of the revelations. Lachmann would attach these words to *v.* 5, making *v.* 6 a parenthesis: *I will not glory, save in my weaknesses* (*for if I choose to glory...*) *and in the exceeding greatness of the revelations.* "Neither construction however justifies itself on close examination; and in all probability there is a corruption somewhere" (WH.). Faulty dictation might account for the best certified text. The Apostle, for emphasis, begins with the revelations, then breaks off with διό, and finishes with a different construction, repeating ἵνα μὴ ὑπεραίρωμαι in his impressiveness: *And* **by reason of the exceeding greatness** (iv. 7) *of the revelations*—**wherefore, that I should not be exalted overmuch** (2 Thes. ii. 4), *there was given to me a thorn in the flesh,* **a** *messenger of Satan to buffet me,* **that I should not be exalted over much** (R.V.). This seems to be less awkward than either of the other arrangements: but in all three the meaning is much the same. Comp. Μενέλαος χείριστα τῶν ἄλλων ὑπερῆρετο τοῖς πολίταις (2 Mac. v. 23). In classical Greek ὑπεραίρειν is more often intrans. Irenaeus paraphrases, ἵνα μὴ ἐπαρθεὶς ἀστοχήσῃ τῆς ἀληθείας (v. iii. 1).

John Newport

ἐδόθη μοι. By whom? By God: *neque enim diabolus agebat, ne magnitudine revelationum Paulus extolleretur et ut virtus ejus proficeretur, sed Deus* (Augustine, *de Nat. et Grat.* 27). Augustine argues in a similar way in the Reply to Faustus (xxii. 20). The σκόλοψ was given by God through the instrumentality of Satan, who is regarded as always ready to inflict suffering for its own sake (comp. 1 Cor. v. 5 with Ellicott's note, and 1 Tim. i. 20); but the ἵνα μή forbids the making Satan the nom. to ἐδόθη. Comp. the use of ἐδόθη in Gal. iii. 21; Eph. iii. 8, iv. 7, vi. 19; 1 Tim. iv. 14; of δίδοται 1 Cor. xii. 7, 8; and δέδοται 1 Cor. xi. 15.

σκόλοψ τῇ σαρκί. *A thorn* **for** *the flesh* is more probable than *a thorn in the flesh* (A.V., R.V.): for the double dative, μοι...τῇ σαρκί, comp. ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις (Exod. iv. 9). And *thorn* (A.V., R.V.) is more probable than 'stake' (R.V. marg.). Nowhere else in the N.T. does σκόλοψ occur: in the LXX. it is found four times. Numb. xxxiii. 55, σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν καὶ βολίδες ἐν ταῖς πλευραῖς ὑμῶν. Ezek. xxviii. 24, οὐκ ἔσονται οὐκέτι ἐν τῷ οἴκῳ τοῦ Ἰσραὴλ σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης. Hos. ii. 6, ἐγὼ φράσσω τὴν ὁδὸν αὐτῆς ἐν σκόλοψιν, καὶ ἀνοικοδομήσω τὰς ὁδοὺς καὶ τὴν τρίβον αὐτῆς οὐ μὴ εὕρῃ. Ecclus xliii. 19, καὶ πάχνην ὡς ἅλα ἐπὶ γῆς χέει, καὶ παγεῖσα γίνεται σκολόπων ἄκρα. In the first three passages it represents three different Hebrew words; *sek*, *sillōn*, *sir*, of which *sillōn* occurs Ezek. ii. 6, and *sir* Is. xxxiv. 13; Nah. i. 10; Eccles. vii. 6; and *sillōn* is connected with Aramaic and Syriac words which mean 'thorn' or 'point.' 'Thorn' or 'splinter' seems to be the meaning in all these passages, and 'stake' would not suit any of them, except Hos. ii. 6. Wetstein and Fritzsche quote Artemidorus (*Oneirocrit.* III. 33), ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ, καὶ ἐμποδισμοὺς διὰ τὸ καθεκτικὸν, καὶ φροντίδας καὶ λύπας διὰ τὸ τραχύ, where 'thorns and *briars*' seems to be the meaning: comp. Dioscorides (xxvi. 24), ταύτης ὁ καρπὸς καὶ τὸ δάκρυον καταπλασσόμενα ἐπισπᾶται σκόλοπας, where 'thorns' or 'splinters' is evidently the meaning. But in classical Greek the common meaning is 'stake,' either for palisading or impaling; and a stake for impaling would be a suitable metaphor for great suffering. Moreover, σκόλοψ was sometimes used as equivalent to σταυρός (perhaps contemptuously in the first instance), and ἀνασκολοπίζω was used for crucifixion. Thus Celsus said of Christ, ὤφειλεν εἰς ἐπίδειξιν θεότητος ἀπὸ τοῦ σκόλοπος εὐθὺς ἀφανὴς γενέσθαι (Orig. *con. Cels.* II. 68), and Eusebius uses ἀνασκολοπισθῆναι of the crucifixion of S. Peter (*H. E.* II. xxv. 5). The translation 'stake' is therefore strongly advocated by some. Tertullian so under-

stood it; he has *sudes* twice (*de Fuga in Pers.* 2; *de Pudic.* 13); but in neither place does he translate *τῇ σαρκί*. The translator of Irenaeus (v. iii. 1) and Cyprian (*Test.* iii. 6; *de Mortal.* 13) have the ambiguous *stimulus carnis*, which is adopted in the Vulgate. Luther has *Pfahl ins Fleisch*, Beza *surculus infixus carni*, Calvin *stimulus carni, metaphora a bobus sumpta.* "A stake driven through the flesh" is Lightfoot's interpretation in his essay at the end of Gal. iv. Stanley (*ad loc.*) and Ramsay (*St Paul*, p. 97) agree with this. But Alford, Conybeare and Howson, Findlay, Heinrici, Krenkel, Meyer, F. W. Robertson, Schaff, and Schmiedel abide by the usual rendering 'thorn.' Field (*Otium Norvicense*, iii. p. 115) says that "there is no doubt that the Alexandrine use of *σκόλοψ* for 'thorn' is here intended, and that the ordinary meaning of 'stake' must be rejected." He quotes Babrius (*Fab.* 122); *ὄνος πατήσας σκόλοπα χωλὸς εἰστήκει.* The ass asks a wolf to help him,—*ἐκ τοῦ ποδός μου τὴν ἄκανθαν εἱρύσας.* Farrar combines the two ideas, when he speaks of the "*impalement* of his health by this wounding *splinter*" (*St Paul*, i. p. 221). But, whichever translation be adopted, it is the idea of acuteness rather than of size that seems to be dominant; and it is not improbable that the Apostle has Numb. xxxiii. 55 in his mind, when he uses the expression.

'Thorn for the flesh' is plainly metaphorical. What does the metaphor mean? The answers to this question have varied greatly; and, on the whole, particular kinds of answers have prevailed at different periods or in different parts of the Church. But the earliest traditions and latest explanations are so far in agreement that they all take this grievous trial of the Apostle to be *physical* suffering of some kind. It is commonly assumed that, in attempting to determine the nature of the *σκόλοψ τῇ σαρκί*, Gal. iv. 13, 14, which was written *about* the same time as this letter, must be combined with this passage as referring to the same *ἀσθένεια.* But it ought to be borne in mind that this is not certain; and that it is possible that the earliest traditions may be right about the *σκόλοψ*, while one of the modern hypotheses may be right about Gal. iv. 13, 14. From 2 Cor. xii. 7 we learn that the infliction was so acute as to be fitly called *σκόλοψ*, and so distressing and disabling to the Apostle's work as to be clearly the work of Satan; also that it was recurrent, as the tense of *κολαφίζῃ* implies, and connected with the revelations granted to him, in that it was a humiliating antidote to spiritual pride. In this last connexion it may be compared with Jacob's lameness after wrestling with (the angel of) Jehovah; and Jerome (*Ep.* xxxix. 2) compares it to the slave behind the triumphal car of the victorious general,

whispering constantly, *Hominem te esse memento.* From Gal. iv. 13, 14 we learn that the weakness of the flesh there spoken of was so severe as to detain him in Galatia, and that its effects were such as to tempt the Galatians (*τὸν πειρασμὸν ὑμῶν*) to regard him with contempt (*ἐξουθενήσατε*) and disgust (*ἐξεπτύσατε*), a temptation which they triumphantly overcame. Beyond this all is uncertainty. The tradition that he was afflicted with agonizing pains in the head will fit 2 Cor. xii. 7, but not Gal. iv. 13, 14, for there is nothing in such suffering which would be likely to excite contempt or disgust. Three conjectures of modern commentators will fit both passages, but *perhaps* should be reserved for Gal. iv. 13, 14; these are *epilepsy* (Lightfoot, Schaff, Krenkel, Findlay), *acute ophthalmia* (Farrar, Lewin, Plumptre), and *malarial fever* (Ramsay). Of these three the first fulfils the conditions best. For details and for other views see Appendix C.

ἄγγελος Σατανᾶ. An angel *of Satan* (see on ii. 16), or a *messenger of Satan.* Comp. Lk. xiii. 16. This is in apposition to *σκόλοψ*, which is thus personified. With the reading *Σατάν* (see critical note), which may be nominative, some would render 'the angel Satan' or 'a hostile angel.' Against the former is the absence of the article; against the latter the fact that in the N.T. *Σατανᾶς* is always a proper name. Wiclif and the Rhemish, following the Vulgate, *angelus satanae*, have 'angel of Satan'; other English Versions have 'messenger.' The idea of Satan having angels was familiar to the Jews (Mt. xii. 24=Lk. xi. 15). The Epistle of Barnabas (xviii. 1) in describing the Two Ways says, *ἐφ' ἧς εἰσιν τεταγμένοι φωταγωγοὶ ἄγγελοι τοῦ θεοῦ, ἐφ' ἧς δὲ ἄγγελοι τοῦ Σατανᾶ*: Enoch (iii. 3) says, 'I have seen the angels of punishment preparing all the instruments of Satan' (comp. xl. 7; lvi. 1): it is their special function 'to bring judgment and destruction on all who dwell on the earth' (lxvi. 1). In the *Book of Jubilees*, the date of which is B.C. 135—105, the demons under Mastêmâ (=*ὁ Σατανᾶς* in derivation and meaning), lead astray, blind, and kill the grandchildren of Noah (x. 2); Mastêmâ helps the Egyptian magicians, and stirs up the Egyptians to pursue Israel (xlviii. 9, 12). Whereas in Exod. iv. 24 it is stated that *the Lord* sought to kill Moses for not circumcising his son, in *Jubilees* it is Mastêmâ who seeks to slay Moses and thus save the Egyptians from divine vengeance (xlviii. 2, 3). Comp. *Satan* moving David to number Israel (1 Chron. xxi. 1) with *the Lord* moving David to do this (2 Sam. xxiv. 1). Here the *σκόλοψ* is given by God, but is at the same time an angel of Satan. The idea of Satan inflicting suffering is as old as the Book of Job (i. 12, ii. 6) and appears in the N.T. in

Lk. xiii. 16; and his inflicting *disciplinary* suffering appears 1 Cor. v. 4, 5 (see Goudge *ad loc.*); 1 Tim. i. 20. Comp. 2 Cor. ii. 11, iv. 4; 1 Thes. ii. 18; 1 Tim. iii. 6, 7; 2 Tim. ii. 26. The doctrine, that Satan has angels, appears in Scripture (Rev. xii. 7, 9) and is confirmed by Christ Himself (Mt. xxv. 41). Such beings inflict in malice the sufferings which God intends to be disciplinary. *Est autem angelus a Deo missus seu permissus, sed Satanae, quia Satanae intentio est ut subvertat, Dei vero, ut humiliet et probatum reddat* (Thomas Aquinas). Assuming that the malady in Galatia was the *σκόλοψ*, it is remarkable that, when the Apostle was being buffeted by the *ἄγγελος Σατανᾶ*, the Galatians received him *ὡς ἄγγελον θεοῦ* (Gal. iv. 14): but it is not clear that the Apostle means to mark any such contrast.

ἵνα με κολαφίζῃ. In order that he may *buffet me.* The nom. is *ἄγγελος* Σ. For *κολαφίζῃ* means 'strike with the fist' (1 Cor. iv. 11; 1 Pet. ii. 20; Mt. xxvi. 67; Mk xiv. 65), and this would not harmonize with *σκόλοψ*. If he had still been thinking of the *σκόλοψ*, he could have said *περιπείρῃ* (1 Tim. vi. 10). The present tense, as Chrysostom points out, indicates a recurrence of the attacks; *οὐχ ἵνα ἅπαξ με κολαφίσῃ* (Theodoret), *ἀλλὰ πολλάκις.* The verb is late Greek and probably colloquial. It is perhaps chosen, rather than *πυκτεύειν* or *ὑπωπιάζειν* (1 Cor. ix. 26, 27) or *κονδυλίζειν* (Amos ii. 7; Mal. iii. 5), in order to mark the treatment of a *slave.* In the last section of the *Apocolocyntosis* or *Ludus de Morte Claudii* of Seneca we find; *Apparuit subito C. Caesar, et petere illum in servitutem coepit: producit testes qui illum viderent ab illo flagris, ferulis,* colaphis vapulantem; *adjudicatur C. Caesari.*

ἵνα μὴ ὑπεραίρωμαι. The repetition (see critical note) is for emphasis, and to prevent a misunderstanding of *ἵνα με κολαφίζῃ*: comp. Rev. ii. 5. We do not know whether the connexion was so close that after every special revelation there was an attack of the painful malady, but this may have been the case; and the excitement of the revelation might predispose him for such seizures. All that is certain is that there were revelations likely to produce spiritual pride, and painful attacks designed to counteract this. See Augustine's letter to Paulinus and Therasia (*Ep.* xcv. 2).

8. ὑπὲρ τούτου. Not *propter quod* (Vulgate), nor *super quod* (Beza); but *super hoc, sc. hoc hoste*: the *τούτου* is masc. and refers to *ἄγγ.* Σ. This is rendered almost certain by *ἵνα ἀποστῇ*, a verb which in the N.T. is used of persons only: comp. especially Lk. iv. 13; Acts xii. 10, and see Chase, *The Lord's Prayer in the Early Church*,

p. 114. Both A.V. and R.V. have 'this thing,' and neither has 'thing' in italics. With this use of *ὑπέρ*='concerning' comp. 2 Thes. ii. 1; 2 Cor. vii. 4, 14: also *multa super Priamo rogitans, super Hectore multa* (Virg. *Aen.* i. 750). **Concerning** *this* **foe**, or **concerning him**, is the meaning.

τρίς. To be understood literally. Had S. Paul meant *πολλάκις* (Chrysostom, Calvin), he would have said *πολλάκις*, or used a larger number. *Ter, ut ipse Dominus in monte Oliveti* (Bengel). He prayed twice, and received no answer. He prayed a third time, and the answer here reported was given. After this he considered that it would be disloyal to pray to have the trouble removed. We may surmise that he would not have prayed in this way to be free from persecution: persecution was the law of such a life as his. Not much is gained by trying to find the three occasions to which the Apostle here alludes; but it is probable that an attack following the Rapture was one of them. In Acts xvi. 6—10 we have three special intimations of God's will respecting the Apostle's movements, and it has been proposed to connect these with the *τρίς* here: but the connexion is not probable.

τὸν κύριον. Christ, as is shown by *ἡ δύναμις τοῦ χριστοῦ* (*v.* 9).

παρεκάλεσα. The verb is frequent in Scripture of beseeching or exhorting men (ii. 8, vi. 1, viii. 6, ix. 5, &c.), but not of praying to God. Josephus uses it of prayer to God (*Ant.* vi. ii. 2). But its use in the Gospels of those who besought Christ for help (Mt. viii. 5, xiv. 36; Mk i. 40, viii. 22; Lk. vii. 4, viii. 41, &c.) is the true analogy: it implies the Apostle's *personal communication* (Stanley) with the Lord. To suppose that S. Paul uses this word in order to indicate that Christ is man and not God, is quite out of place.

9. καὶ εἴρηκέν μοι. *And he* **hath** *said to me.* The force of the perfect is that the reply then given still holds good; it remains in force: comp. Heb. i. 13, iv. 3, 4, x. 9, 13, xiii. 5; Acts xiii. 34; and *γέγραπται,—ὃ γέγραφα, γέγραφα, κ.τ.λ.*

Ἀρκεῖ σοι ἡ χάρις μου. This implies the refusal of the request, for 'is sufficient' means 'sufficient *without* the relief prayed for.' But something better than relief is promised,—the grace to endure: comp. 1 Cor. xv. 10. *Frequenter quae putamus prospera obsunt. Ideo non conceduntur, Deo melius providente* (Primasius). Note the chiasmus between *ἀρκεῖ* and *τελεῖται*: see on ii. 16.

ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. See critical note. The *μου*

would never have been struck out, had it been genuine: it might easily be inserted, either accidentally from ἡ χάρις μου, or deliberately, to lessen the paradox. The saying is more forcible without the limitation, 'Where there is weakness, power reaches completeness.' It is when man can do nothing, that divine power is perfectly recognized. Where man can do much, the fallacy of *cum hoc, ergo propter hoc* may come in, and the effects of divine power may be attributed to man's efforts. Comp. iv. 7, xiii. 4, 1 Cor. i. 25, ii. 3, 4. Bede is fond of applying this principle; comp. *H. E.* iv. 9, 21. It is idle to ask in what way this χρηματισμός was conveyed to the Apostle. As on the road to Damascus, he spoke to the Lord as present, and received an intelligible reply. For the difference between the readings τελεῖται and τελειοῦται comp. πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφή (Jn xix. 28). Both verbs are frequent in the LXX. and are used to translate the same Hebrew words. In Ecclus vii. 25 readings vary, as here, between the two.

Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις. Here the verses should have been divided: there is a pause after τελεῖται. *Most gladly therefore will I rather glory in my* **weaknesses.** The οὖν means 'in consequence of this gracious answer.' We must not take μᾶλλον with ἥδιστα: μᾶλλον is often used to strengthen a comparative (see Wetstein on Phil. i. 23), while μάλιστα is used, but less often, to strengthen a superlative; comp. especially μάλιστα φίλτατος (Hom. *Il.* xxiv. 334; Eur. *Hipp.* 1421). Nor must μᾶλλον be taken with ἐν τ. ἀσθενείαις: 'in my weaknesses rather than in my achievements, or in the revelations made to me,' for which he would have written μᾶλλον ἐν τ. ἀσθ. μου καυχήσομαι. The μᾶλλον belongs to the whole sentence, but chiefly to καυχήσομαι: 'I will rather glory in my weaknesses'; than what? That is determined by what precedes, viz. his prayers for relief. 'Most joyously, therefore, will I glory in my weaknesses, rather than ask to be freed from them' is the meaning. So Irenaeus (v. iii. 1); *libenter ergo magis gloriabor in infirmitatibus.* The Vulgate omits *magis.* Winer, p. 300.

ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. *That the power of* **the** *Christ may* **tabernacle** *upon me,* or **spread a tent over** *me.* Polybius uses the verb of the billeting or quartering of soldiers. It occurs nowhere else in Biblical Greek, and may perhaps be intended to suggest the Shechinah. Here '*on*-dwelling' and '*in*-dwelling' are closely connected (comp. Lk. i. 35, iii. 22, iv. 1; Acts i. 8, ii. 3, 4); but S. Paul may prefer the idea of 'on-dwelling' because the other would seem to diminish the measure of his weakness. With the

pregnant constr. comp. John i. 32, iii. 36, xix. 13; Lk. xxi. 37; Gen. i. 2. The rendering of ἡ δύναμις must be the same in both places; but the A.V. has first 'strength' and then 'power,' while the first editions of the R.V. had first 'power' and then 'strength.' See on δυνατός in v. 10.

10. διὸ εὐδοκῶ ἐν ἀσθ. *Wherefore* (because Christ's strength is most plainly manifested in weakness) **I am well pleased** *in* **weaknesses.** With εὐδοκῶ comp. v. 8; 1 Thes. ii. 8, iii. 1), and with εὐδ. ἐν comp. 1 Cor. x. 5; Mt. iii. 17, xvii. 5.

ἐν ὕβρεσιν, ἐν ἀνάγκαις, κ.τ.λ. See critical note. Only here and Acts xxvii. 10, 21 is ὕβρις found in the N.T., while in the LXX., as in classical Greek, it is very frequent. For the plural comp. Ecclus x. 8. In all three places 'injury' is the best translation: but the word implies wanton infliction of injury, just because it pleases one to inflict it; it is *insolent* maltreatment. Its use in Acts of the storm is metaphorical: comp. Joseph. *Ant.* III. vi. 4. Similarly, ὑβριστής is rare in the N.T. (Rom. i. 30; 1 Tim. i. 13), but frequent in the LXX. Comp. ὑβρίζειν (1 Tim. ii. 2; Acts xiv. 5; Mt. xxii. 6; Lk xi. 45, xviii. 32). This word and the three plurals which follow are special kinds of ἀσθένειαι. For διωγμοῖς comp. 2 Thes. i. 4; 2 Tim. iii. 11; for στενοχωρίαις see on vi. 4; for the asyndeton comp. xi. 13, 20, xiii. 11.

ὑπὲρ Χριστοῦ. To be taken with εὐδοκῶ. It is *for Christ's sake* that he is *well pleased* in weaknesses: comp. v. 20; also ἕνεκεν ἐμοῦ (Mt. v. 11), and ἕνεκεν τοῦ υἱοῦ τοῦ ἀνθρώπου (Lk. vi. 22). To take ὑπὲρ Χρ. with ἐν ὕβρεσιν κ.τ.λ. has less point; it might be assumed that these things were endured for Christ's sake; but taking pleasure in them is more than endurance, and the Apostle adds the motive which enabled him to do that. Comp. ἐμοὶ γὰρ τὸ ζῆν Χριστός (Phil. i. 21).

ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. *For* **whenever** *I am weak, then I am strong.* The translation of δυνατός should correspond with that of δύναμις in v. 9; for it is through the δύναμις τοῦ χρ. that he is δυνατός. Therefore, if 'strength' there, 'strong' here; and if 'power' there, 'powerful' here.

The paradox sums up the Apostle's estimate of his own achievements. From the special ἀσθένεια of the σκόλοψ he has slipped back to the catalogue of τὰ τῆς ἀσθενείας (xi. 23—30); and this is the triumphant cry with which the paragraph concludes: it is precisely when he is weak that he is strong. At such times he feels, and others see, that he is weak: and he knows, and they know, what he

accomplishes in spite of the weakness. There can, therefore, be no mistake as to the source of the strength. Christ's strength, in His minister's weakness, τελεῖται. Augustine (*Conf.* x. iii. 4) reverses this: *dulcedine gratiae Tuae, qua potens est omnis infirmus, qui sibi per ipsam fit conscius infirmitatis suae.* It is not the grace that makes him conscious of his own weakness, but his weakness which makes him conscious of the grace.

Pliny tells us that the sickness of a friend taught him that we are at our best when we are ill. The sick man is not troubled by his passions, or about honours and possessions which he is soon to leave; he remembers the gods, and that he himself is a man; *invidet nemini, neminem miratur, neminem despicit, ac ne sermonibus quidem malignis aut attendit, aut alitur* (*Ep.* VII. 26).

xii. 11—xiii. 10. Retrospect of his Glorying, and Warnings in Connexion with his approaching Visit.

11. The Apostle pauses and looks back at what he has been saying in this most distasteful contest with his opponents, as to whether they or he had better reasons for glorying. He had begged the Corinthians not to think him a fool; or at any rate to give him not less attention than they would give to a fool (xi. 16). Now that he considers what he has been driven to say, he admits that he *has become* a fool.

Γέγονα ἄφρων. The verb is emphatic: 'it has come to pass that I am'; 'I have proved to be'; 'I verily *am* become.' The words are certainly not a question; nor are they concessive, 'suppose that I am become.' And perhaps they are not an ironical adoption of his critics' point of view. He admits that he has really been acting foolishly in this glorying. (But the καυχώμενος of the Rec. is an obvious gloss: see critical note.) *Receptui canit*, says Bengel; but, although he draws to a close, there is no retreat or retraction: Γέγονα ἄφρων might possibly mean 'I have done making a fool of myself': comp. Rev. xvi. 17, xxi. 6. See Blass § 82. 9.

ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον κ.τ.λ. Both nominatives and ὑμῶν are very emphatic: '*you* compelled me (it was not my choice); for *I* (not my adversaries) ought to have been commended by *you*.' He would never have been driven to this folly of glorying, if the Corinthians had supported him loyally. Could S. Paul have written this reproach, ὤφειλον ὑφ' ὑμῶν συνίστασθαι, in the same letter in which he had told them, ἡ ἐπιστολὴ ἡμῶν [συστατικὴ] ὑμεῖς ἐστέ (iii. 2)?

Assume that the reproach was made in an earlier letter, *before* they had submitted, and that iii. 2 was written *after* they had submitted, and then all is consistent. While **δεῖ** (v. 10) points to the nature of things or a divine decree, *ὀφείλειν* (here and *v.* 14) expresses a special personal obligation of the nature of a debt (Lk. xvii. 10). See Westcott on 1 Jn ii. 6.

τῶν ὑπερλίαν ἀποστόλων. See on xi. 5. Here it seems to be still more clear that 'the super-extra apostles' refers sarcastically to the hostile teachers, not literally to any of the Twelve. But there are some who doubt whether S. Paul would have condescended to say that he was not at all inferior to the Judaizing teachers. The aor. *ὑστέρησα*, *in nothing* was *I behind*, refers to the time when the Apostle was in Corinth. The *γάρ* means, 'you could have commended me with perfect sincerity and justice.' With the tone comp. Gal. ii. 6.

εἰ καὶ οὐδέν εἰμι. It is possible, with Tyndale and Coverdale, to take this clause with what follows; but all other English Versions agree with the Vulgate and the Reformers in taking it with what precedes. He is not claiming to be anything, when he asserts that he was not inferior to his opponents. That he was *οὐδέν* may have been a phrase of theirs. For *εἰ καί* comp. vii. 8, and for *οὐδὲν εἶναι* comp. 1 Cor. xiii. 2; Gal. vi. 3.

12. τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν. *Truly the signs of an apostle were wrought* out (iv. 17, v. 5, vii. 10, ix. 11) *among you.* He does not say *κατειργασάμην*, because he himself is *οὐδέν*. *His* contribution to the result is expressed by *ἐν πάσῃ ὑπομονῇ* (i. 6, vi. 4), by which 'endurance under persecution' is specially meant. See Mayor on Jas. i. 3, and comp. Lk. xxi. 19. The endurance is his; all the rest is God's work, and it is the latter which forms the evidence of his Apostleship. The *μέν* anticipates a coming *δέ*, which is forgotten in dictating. The *τοῦ* is generic: *ejus qui sit apostolus* (Bengel); comp. *ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης* (Mt. xviii. 17).

σημείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. See critical note. The combination *σημεῖα καὶ τέρατα* is very frequent in Gospels and Acts, as in the LXX., and *τέρατα καὶ σ.* is not rare. In Heb. ii. 4 we have *σ. τε καὶ τ.*, as possibly here. The *threefold* enumeration is found there and Acts ii. 22, as here: comp. 2 Thes. ii. 9; Rom. xv. 19. "The passage is of deep interest, as shewing the unquestioned reality of miraculous gifts in the early Church" (Westcott on Heb. ii. 4). We have similar evidence in 1 Cor. x. 8—11, xiv. 18, 19; Rom. xv. 18, 19; Gal. iii. 5. Every one of the great Epistles of S. Paul bears witness to

this fact. "It is simply impossible that evidence of this kind for the special purpose for which it is adduced should be otherwise than true. It is given quite incidentally; it is not didactic, *i.e.* it is no part of an argument the object of which is to produce a belief in miracles; it refers to notorious matter of fact, to fact equally notorious for S. Paul himself and for those to whom he is writing; it shews..... that he could appeal to it without fear of being challenged" (Sanday, *Church Congress paper*, 1902). In the N.T. supernatural works are often called σημεῖα without τέρατα, especially by S. John (ii. 11, 23, iii. 2, iv. 54, &c.), but never τέρατα without σημεῖα. The quotation from Joel iii. 3 in Acts ii. 19 is the nearest approach to such a separation. Miracles are never mere 'wonders' (*prodigia*); they are divine 'tokens' (*signa*), and products of divine power (*virtutes*). While the Vulgate is consistent in its rendering of δυνάμεις, the A.V. is very capricious; 'mighty deeds' (here), 'wonderful works' (Mt. vii. 22), 'mighty works' (Mt. xi. 20), 'miracles' (Gal. iii. 5). The last two are most frequent. Trench, *Syn.* § xci.

13. The Corinthians had had the distinction of these miracles and supernatural gifts; and in nothing had any Church been more honoured. In nothing,—with one possible exception: he had never taken from them either maintenance or reward. Yet this very thing, which ought to have earned their gratitude, had been urged against him as a reproach. So he sarcastically, or perhaps playfully, states this exceptional benefit to them as if it were an injury, and asks their forgiveness for it.

τὶ γάρ ἐστιν...; *For what is there wherein ye were* made *inferior to* the rest of *the Churches*, except it be that *I myself was not* a burden (see on xi. 9) *to you? Forgive me this wrong.* Note that in this letter there is no mention of the Church as a whole: except i. 1, ἐκκλησία is always in the plural (viii. 1, 18, 19, 23, 24, xi. 8, 28), and the Churches are local Churches. In i. 1 'the Church of God' is expressly limited to Corinth. Here, as in xi. 8, the mention of other Churches shows that he is addressing the Corinthian Church as a whole, and not a mere party in it. The αὐτὸς ἐγώ (comp. x. 1) perhaps implies that his *colleagues* did *not* all refuse maintenance. For ὑπέρ='beyond' after words implying comparison comp. Gal. i. 14; Lk. xvi. 8; Heb. iv. 12; Ecclus xxx. 17. On ἡσσώθητε see critical note and WH. App. p. 166: comp. Hdt. VII. clxvi. 2, VIII. lxxv. 1. For χαρίσασθε comp. ii. 10; Col. ii. 13.

14–18. He changes from irony to affectionate earnestness, telling

them that he must continue the ἀδικία of working for nothing, and explaining why this must be so. It is still quite evident that he is addressing the whole Corinthian Church. See note on xi. 2.

14. Ἰδοὺ τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς. *Behold this is the third time I am ready to come to you.* The τοῦτο is too well attested to be an insertion from xiii. 1 (see critical note), and τρίτον τοῦτο is acc. absol. Comp. πέπαικάς με τοῦτο τρίτον (Num. xxii. 28); τοῦτο τρίτον ἐπλάνησάς με (Judg. xvi. 15): also Jn xxi. 15. Grammatically τρίτον τοῦτο can be taken with either ἑτοίμως ἔχω or ἐλθεῖν. The fact that ἑτοίμως ἔχω comes between is no bar to the combination with ἐλθεῖν: in Acts xxi. 13, the only other example in the N.T. (comp. 1 Pet. iv. 5), ἑτοίμως ἔχω comes between ἀποθανεῖν and ὑπὲρ τοῦ ὀνόματος. See Krenkel, *Beiträge*, p. 185, for other illustrations. From xiii. 1 it is clear that here S. Paul means that he is preparing to pay a third *visit*, not that for the third time he is making *preparation*. The second visit was the short one ἐν λύπῃ: see note on ii. 1, Lightfoot, *Biblical Essays*, p. 274, and Conybeare and Howson, chap. xv. The phrase ἑτοίμως ἔχω is found in the Fayyûm documents of the time of Marcus Aurelius; always, as here, with the infin. (Deissmann, *Bible Studies*, p. 252). The emphasis is on τρίτον, and hence the order: the usual order is τοῦτο τρίτον (see above), which D reads here. Comp. τέταρτον δὴ τοῦτο ἐπὶ τὴν Ἀττικὴν ἀπικόμενοι Δωριέες (Hdt. v. lxxvi. 1), where τέτ. is emphatic.

καὶ οὐ καταναρκήσω. For the third time (*v.* 13, xi. 9) he uses this strange expression; 'will not numb,' *will not be* a burden. From his harping on it we may conjecture that it was the very word used by his opponents. Here the ὑμῶν is an insertion: see critical note. The Revisers omit ὑμῶν from their text, but do not print 'to you' in italics.

οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. His aim is to win their souls for Christ, not their wealth for himself. Comp. *me igitur ipsum ames oportet, non mea, si veri amici futuri sumus* (Cic. *de Fin.* II. 26). They had hinted that it was because he did not care for them that he took nothing from them (xi. 11): he says that he cares too much about *them* to care for their possessions. For his other reasons for refusing maintenance see on xi. 7—15. By ζητῶ ὑμᾶς he does not mean that he wants them for *himself*, as followers or friends: why he seeks them was stated xi. 2. They had blamed him for taking no reward. He says, 'I want a much larger reward than you think, I want yourselves': *vos quaero totos, ut sacrificium ex ministerii mei proventu*

Domino offeram (Calvin). 'I seek greater things; souls instead of goods; instead of gold, salvation' (Chrysostom). In support of this he calls them 'children' rather than 'disciples.' Comp. viii. 5.

οὐ γὰρ ὀφείλει. They were his children (1 Cor. iv. 14, 15; comp. Gal. iv. 19); and it was rather his place to provide spiritual blessings for them, than for them to provide temporal blessings for him. Of course he does not mean that it is *wrong* for children to support their parents, but that the *normal obligation* is for parents to support their children. He allowed his Philippian children to supply his needs. Not unfrequently one of two alternatives is in form excluded, not as being really forbidden, but to show the superiority of the other alternative: comp. Lk. x. 20, xiv. 12, xxiii. 28; Hos. vi. 6. For **θησαυρίζειν** comp. Mt. vi. 19—21.

15. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι. **But** *I will* **most** *gladly* (*v.* 9) *spend and be spent* **utterly** (*be* **wholly** *spent*) *for* **your souls.** Strong emphasis on *ἐγώ*: all parents should provide for their children; but *he* will do more. He will spend his possessions and spend himself also to the uttermost, to save their souls. 'For you' (A.V.) is much too vague for **ὑπὲρ τῶν ψυχῶν ὑμῶν.** "The writer chooses this fuller phrase in place of the simple *ὑπὲρ ὑμῶν* to suggest the manifold sum of vital powers which the Christian has to make his own: Lk. xxi. 19" (Westcott on Heb. xiii. 17, which illustrates this passage). S. Paul here uses *ψυχή* for the whole of man's inner nature or true life, which is its common meaning in Greek philosophy, in Gospels and Acts, and in 1 Peter. He is not using it here for a special faculty of man's immaterial nature distinct from *πνεῦμα* or *νοῦς* (1 Cor. xv. 45, 46; 1 Thes. v. 23; comp. 1 Cor. xiv. 14, 15). See Hort, and Bigg, on 1 Pet. i. 9; also Hatch, *Biblical Greek*, pp. 101, 113, 130; and, for S. Paul's self-sacrifice, Phil. ii. 17; Rom. ix. 3. Comp. *animaeque magnae prodigum Paulum* (Hor. *Od.* I. xii. 36). The rare comp. *ἐκδαπανᾶν*, 'to spend to the last farthing,' occurs here only in Biblical Greek. It occurs Joseph. *Ant.* xv. v. 1, and in Polybius. 'I will spend my substance and the last fragment of myself for your salvation.'

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον ἀγαπῶμαι; See critical note. The *καί* after *εἰ* should certainly be omitted: whether the sentence depends upon what precedes, or should be independent and interrogative, is more doubtful: comp. *v.* 19, x. 7. Both arrangements make good sense; but the latter is more vigorous. If I love you more abundantly, am I loved the less? This is not an instance of

εἰ introducing a direct question, as in Lk. xiii. 23, xxii. 49; Acts i. 6, xix. 2; &c. The εἰ belongs to the first clause only, not to the sentence. 'If I show my special love for you by working among you for nothing, are you going to allow that very thing to estrange you from me?'

16. Ἔστω δέ. *But be it so.* 'You will say, We grant all that: we admit that you did not yourself take money from us, but you were cunning enough to get it out of us through others.' This use of ἔστω is not found elsewhere in the N.T. In Plato's dialogues we sometimes have ἔστω, when one side grants what the other states (*Gorg.* 516 c), but it is not common.

οὐ κατεβάρησα ὑμᾶς. The verb is late, and occurs nowhere else in Biblical Greek, καταβαρύνειν (Mk. xiv. 40 and LXX.) being more common. In Mk. xiv. 40 καταβεβαρημένοι (ℵ) is one of many variants. The ἐγώ is emphatic; *I did not* myself *burden you*; 'but I got others to do it.' There was no limit to the insinuations of his opponents.

ἀλλὰ ὑπάρχων πανοῦργος. *But being crafty;* 'being in character thoroughly unscrupulous.' This is not his admission about himself, and it ought never to be quoted as stating a principle which has apostolic authority. It is what his critics have said of him. The ὑπάρχων (viii. 17; Gal. i. 14, ii. 14) indicates that he had all along been regarded as a person of bad character: πανοῦργος, frequent in Psalms and Ecclus, occurs here only in the N.T.; but comp. iv. 2, xi. 3. His craftiness consisted in professing to preserve his independence by refusing payment, while he set other people to fleece them.

ἔλαβον. A hunting or fishing metaphor: see on λαμβάνει (xi. 20). For δόλῳ λαβεῖν comp. Soph. *Phil.* 101, 107.

17, 18. By a series of rapid questions (comp. vi. 14—16, xi. 22) he shows how baseless the insinuation is. In his eager refutation of the slander he breaks the construction, and leaves the opening τινα without a verb to govern it.

17. *Did I* by means of any one of those *whom I* have *sent unto you,* take advantage (ii. 11, xii. 2; 1 Thes. iv. 6) *of you,* by getting money out of you? The ἀπέσταλκα, as distinct from πέπομφα, implies the sending on a permanent *mission.*

18. παρεκάλεσα Τίτον. *I* exhorted *Titus, and I sent with him* the (see on ii. 16) *brother.* This cannot refer to the mission of Titus

alluded to in ii. 13, vii. 6, 13; nor to the one mentioned in viii. 6, 17, 18, 22. There may have been another mission before the painful letter (of which these four chapters seem to be a part) was written. But, whatever view we take of x.—xiii., the mission of Titus mentioned in viii. 6, 17, 18, 22 cannot be meant here; for when viii. was written, Titus had not yet started. Nor is it credible that the mission of Titus alluded to in ii. 13, vii. 6, 13 can be meant. That was the mission to quell the rebellion in Corinth, a task in which Titus succeeded. But S. Paul would never have complicated so difficult a matter as that by combining with it an attempt to raise money. Of course, if we believe that x.—xiii. is part of the painful letter, the mission of Titus to quell the revolt *cannot* be referred to here; for, when the painful letter was written, Titus had not started on that mission. Everything runs smoothly if we suppose *three* missions of Titus to Corinth; an early one, in which he and one brother *started* the collection for the Palestine fund, which seems to be alluded to in *καθὼς προενήρξατο* (viii. 6), and which is alluded to here; a second, in which he supported the Apostle's painful letter, and won back the Corinthians to their allegiance (ii. 13, vii. 6, 13); a third, in which he and two brethren were to complete the collection (viii. 6, 17, 18, 22). Here *τὸν ἀδελφόν* means 'the brother whom you remember.' In none of the missions did Titus go alone.

μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; *Did Titus* **take any advantage** *of you?* This does not imply that the Corinthians had accused Titus of sharp practice: rather the contrary. The Apostle's argument is this: 'You admit that I took nothing from you myself; but you suspect some of my agents of taking. Can you mention one who did so? Did Titus, my chief agent, do so?' Evidently S. Paul knows that they had not accused Titus of this. Then the rest of the argument follows. 'Did not he and I always walk in the same spirit, the same steps? If his hands are clean, so are mine.'

This fits in with the theory of three missions of Titus. In the first he won their confidence, and therefore was sent on the very difficult second mission and the rather delicate matter of the third mission. And, if x.—xiii. is part of the painful letter, the passage before us was written between the first and second mission, when the good impression was fresh. It is quite possible that at his first mission to Corinth Titus was the bearer of 1 Corinthians. In 1 Cor. xvi. 12 we read of 'the brethren' who are to carry the letter. These brethren may be Titus and 'the brother' mentioned here: see Lightfoot, *Biblical Essays*, p. 181.

For *μήτι* interrogative comp. i. 17. The change to *οὐ* interrogative is the change from *num* to *nonne*: comp. Lk. vi. 39.

τῷ αὐτῷ πνεύματι. The coupling with *τοῖς αὐτοῖς ἴχνεσιν* tends to show that this means that he and Titus were animated by the same thought and intention, rather than that they were directed by the same Holy Spirit. Comp. Phil. i. 27. But the R.V. has **by** *the same* **Spirit.** 'Spirit' indicates the inward principle, 'steps' the external conduct. There is probably no reference to the steps of Christ (1 Pet. ii. 21). Comp. Pind. *Pyth.* x. 25; *Nem.* vi. 27.

This verse renders it improbable that *Timothy* ever reached Corinth; otherwise he would probably have been mentioned here. It is often supposed that he reached Corinth, and that his mission was a failure; but this is an uncertain hypothesis. He and Erastus were sent to *Macedonia* (Acts xix. 21, 22) before 1 Cor. was written, and Timothy was *instructed* to go on to Corinth (1 Cor. iv. 17). All that we know is that, when 2 Cor. was written from Macedonia, Timothy was there with the Apostle (2 Cor. i. 1). He *may* have gone to Corinth and have returned *ἀδικηθείς* (vii. 12) to Macedonia. More probably he remained in Macedonia till S. Paul's arrival, either because the news from Corinth was so unfavourable, or because there was so much to do in Macedonia. Titus, not Timothy, brings the news about Corinth (ii. 13, vii. 6, 7). S. Luke says nothing about Timothy's having reached Corinth, which probably means that either he knew that he never reached Corinth, or at least had never heard that he did; and S. Paul himself seems to have had doubts whether Timothy would get as far as Corinth; *ἐὰν δὲ ἔλθῃ Τιμόθεος* (1 Cor. xvi. 10). "Combining the hint of the possible abandonment of the design in the First Epistle, the account of the journey to *Macedonia* in the Acts, and the silence maintained with regard to any visit to Corinth or any definite information received thence through Timotheus in the Second Epistle, we discover an 'undesigned coincidence' of a striking kind; and it is therefore a fair and reasonable conclusion that the visit was never paid" (Lightfoot, *Biblical Essays*, p. 280). The fact that Timothy is coupled with Paul in i. 1 does not explain the silence here. He is coupled with Paul in writing 1 Thessalonians, yet see 1 Thes. iii. 2, 6.

19—21. He is not on his defence before the Corinthians: to God alone is he responsible. But all he says is for the good of the Corinthians, that a thorough reformation may take place before he comes.

19. **Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα;** See critical note. **All this time are you thinking that it is to you that I am making my defence?** Almost all English Versions (except Wiclif and the R.V.) make the sentence a question; as also do Beza, Calvin and Luther: comp. *vv.* 11 and 15, and x. 7, where similar doubts may be raised. For *πάλαι* in the sense of 'for some time past' comp. *ταῦτα καὶ θαυμάζων πάλαι ἐρωτῶ* (Plat. *Gorg.* 456 A); also *πάλαι ἡμεῖς, πρὶν καὶ σὲ παρελθεῖν, τυγχάνομεν λέγοντες* (*Phaedr.* 273 C). Excepting this and Rom. ii. 15, *ἀπολογεῖσθαι* in the N.T. is peculiar to S. Luke (Lk. xii. 11, xxi. 14; Acts xxiv. 10, &c.). For the dat. comp. Acts xix. 33.

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. **It is in the sight of God that we speak** *in Christ.* We have almost the same asseveration ii. 17; comp. i. 18, 23, iv. 2, v. 11, vii. 12, xi. 11, 31; 1 Cor. ii. 15, iv. 3, 4. "This sense of saying and doing everything in the sight of God and in union with Christ, Who will avenge all deceit by unmasking the deceiver, is a characteristic of St Paul's whole nature" (Lias).

τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. No verb: the A.V. supplies 'we do,' the R.V. 'are.' Perhaps 'we speak,' from the previous clause, is more probable than either. The affectionate statement softens the preceding words, and smooths the way for the sorrowful words that follow. This is the only *ἀγαπητοί* in the last four chapters, as that in vii. 1 is the only one in the first nine. Once more it is plain that he is addressing all his converts at Corinth, not merely the recalcitrant minority. For *οἰκοδομή* comp. x. 8, xiii. 10. For *ὑμῶν between the article and the noun*, which is peculiar to S. Paul, comp. i. 6 (*bis*), vii. 7 (*ter*), 15, viii. 13, 14, xiii. 9; 1 Cor. vii. 35, ix. 12, xvi. 17: in the last case the reading is doubtful.

20. His self-vindication is concluded, and he is now simply the Apostle speaking with solemnity and authority. So far from his having been on his defence before them, it is they who will have to be judged by him as to their conduct.

φοβοῦμαι γάρ. The *γάρ* looks back to *τῆς ὑμῶν οἰκοδομῆς*. They were in much need of being 'built up,' *for* they seem still to be grievously deficient in the first elements of the Christian life.

What follows seems to be quite inconsistent with a number of statements in the first nine chapters. 'In your faith ye stand firm' (i. 24); 'my joy is the joy of you *all*' (ii. 3); 'ye are an epistle of

Christ' (iii. 3); 'great is my glorying on your behalf' (vii. 4); 'your zeal for me' (vii. 7); 'in *everything* ye approved yourselves to be pure in the matter' (vii. 11); 'he remembereth the obedience of you *all*' (vii. 15); 'in *everything* I am of good courage concerning you' (vii. 16); 'ye abound in *everything*, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us' (viii. 7). These verses (20, 21) might easily *precede* chapters i.—ix., especially in an earlier letter. But to write what has just been quoted from these nine chapters, and then, *in the same letter*, write the fears expressed in these two verses, seems strangely incongruous. What would the Corinthians think of one who could thus blow hot and cold in successive breaths?

As in xi. 3, **φοβοῦμαι** puts the matter gently, and **πως** (ignored in the A.V.) has a similar effect. *For I fear, lest* **by any means**, *when I come, I* **should find you not** *such as I would, and* **I** *should be found* **by** *you such as ye would not.* The negative gains in effect in the second clause by being transferred from **οἷον** to **θέλετε**: but, like *φοβοῦμαι* and *πως*, the negative manner of statement has a softening effect. Nevertheless, these are the words of one who is in no doubt about his position. He is speaking with authority to those who are under that authority. Here again, as in *v.* 9, there is a rough chiasmus in the order.

μή πως ἔρις. See critical note: the A.V. again ignores the *πως*. *Lest* **by any means** *there should be* **strife, jealousy** (xi. 3; 1 Cor. iii. 3), *wraths*, **factions** (Phil. i. 17, ii. 3: see Lightfoot on Gal. v. 20, Sanday and Headlam on Rom. ii. 8), *backbitings* (see Bigg on 1 Pet. ii. 1), *whisperings* (Eccles. x. 14), *swellings* (here only), *tumults* (vi. 5; 1 Cor. xiv. 33). The list of *τὰ ἔργα τῆς σαρκός* in Gal. v. 20 should be compared; *ἔρις, ζῆλος, θυμοί, ἐριθίαι*, in the same order, are in both passages. The shorter list in Rom. iii. 13 has *ἔρις* and *ζῆλος*. S. James (iii. 14, 16) combines *ζῆλος* and *ἐριθεία* (see Mayor's note on Jas. iii. 14). The latter word is not derived from *ἔρις*, as Theodoret supposed: it is from *ἔριθος* 'a *hired* labourer'; whence *ἐριθεύεσθαι* = 'to *hire* political and party agents, to cabal,' and *ἐριθεία* = 'factiousness, party spirit,' or its method, 'intrigue.' There is again no verb in the Greek; perhaps *εὑρεθῶσιν* should be supplied from the previous clause; 'lest there should *be found* in you.' Comp. the list of evils in Clement of Rome (*Cor.* iii. 2) *ἐκ τούτου ζῆλος καὶ φθόνος καὶ ἔρις καὶ στάσις, διωγμὸς καὶ ἀκαταστασία, πόλεμος καὶ αἰχμαλωσία*. With **καταλαλιαί** (1 Pet. ii. 1) comp. *καταλαλεῖν* (Jas iv. 11; 1 Pet. ii. 12, iii. 16), and *κατάλαλος* (Rom. i. 30) combined with *ψιθυριστής*. The

verb is classical, the nouns are not: *καταλαλιά* is first found in Wisd. i. 11, and it occurs nowhere else in the LXX., while *καταλαλεῖν* is frequent. Perhaps *καταλαλιαί* mean 'open calumnies,' *ψιθυρισμοί* 'insinuations'; *occultae et clandestinae obtrectationes* (Corn. a Lapide). On *ἀκαταστασίαι* see Hatch, *Biblical Greek*, p. 4: Chrysostom here omits the word.

21. μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός. Even with the subjunctive (see critical note) it is *possible* to make this also (see on *v.* 19) a question, as Lachmann does; but it is much more probable that the *μή* depends upon *φοβοῦμαι*: *lest, when I come, my God* should again *humble me* before *you*. He calls it a humiliation, although such a crisis would make him their judge, with strength to punish (xiii. 3—9). Most English Versions, including A.V. and R.V., take *πάλιν* with *ἐλθόντος* (*-τα*). But this makes *πάλιν* superfluous, all the more so as *ἐλθών*, without *πάλιν*, has just been used of the *return* to Corinth. By its emphatic position *πάλιν* must have a meaning, and the only way to give it a meaning is to connect it with the whole sentence, not with *ἐλθόντος* singly. S. Paul had been humiliated during his short and painful visit (i. 23), and he fears that he may have *another* experience of a similar kind. Krenkel (*Beiträge*, pp. 202 ff.) has collected more than twenty instances, from all four groups of the Pauline Epistles, in which *ἔρχεσθαι*, without *πάλιν*, is used of *returning* to a place (i. 15, 23, ii. 3, viii. 17, xii. 20; 1 Cor. iv. 18, 19, xi. 34, xiv. 6, xvi. 2, 5, 10, 11, 12; &c.). Moreover, in Rom. ix. 9, when quoting Gen. xviii. 10, he substitutes *ἐλεύσομαι* for the *ἐπαναστρέφων ἥξω* of the LXX., as if he felt that *ἐλεύσομαι* by itself sufficiently represented the meaning. Comp. Jn iv. 27, ix. 7.

πρὸς ὑμᾶς. The meaning is not certain: either *in relation to you*, or *among you, before you*; for the latter comp. Mt. xxvi. 55; Mk ix. 19. The words must not be taken with *ἐλθόντος*.

καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων. *And I* should mourn (1 Cor. v. 2; Jas iv. 9; Rev. xviii. 11, 15, 19) for many of them *which* were in sin before and did not repent. The *προ-*, like *πάλιν*, refers to the former visit. The Corinthians were in sin then, and 'many' of them (not all) 'did not repent,' when the Apostle came and rebuked them. That was a grievous humiliation. It would be a second humiliation, and yet one to be accepted as coming from God, if he were again to find the Church, which is his *καύχημα* (i. 14), and his *ἐπιστολὴ συστατική* (iii. 2), and *ἡ σφραγὶς τῆς ἀποστολῆς* (1 Cor. ix. 2), in a condition of

heathen impurity and impenitence. The perf. part. marks the continuance of the sinful state, 'have sinned and continued in sin': the aor. marks the refusal to repent at the time of S. Paul's short visit. The rare compound προαμαρτάνειν occurs only here and xiii. 2 in Biblical Greek. Perhaps the case of incest is here glanced at, and in xiii. 2.

ἐπὶ τῇ ἀκαθαρσίᾳ. Some would take this after πενθήσω (an awkward construction), because in the N.T. μετανοεῖν is commonly followed by ἀπό (Acts viii. 22; comp. Heb. vi. 1) or ἐκ (Rev. ii. 21, 22, ix. 20, 21, xvi. 11). But nowhere else in the Epistles does μετανοεῖν occur; and in the LXX. it is usually followed by ἐπί (Amos vii. 3, 6; Joel ii. 13; Jon. iii. 10, iv. 2). Moreover the idea of repenting *over* a fault is quite intelligible: comp. δίδως ἐπὶ ἁμαρτήμασι μετάνοιαν (Wisd. xii. 19): μετεμελήθη ἐπὶ τῇ κακίᾳ (1 Chron. xxi. 15).

In Gal. v. 19 (see Lightfoot) the order of these three words is πορνεία, ἀκαθαρσία, ἀσέλγεια. The first is a definite kind of uncleanness; the second is impurity of any kind; the third is outrageous disregard of decency, akin to ὕβρις (*v.* 10). On the proposal to give ἀκαθαρσία the meaning of 'covetousness' see Lightfoot on 1 Thes. ii. 3. Such a meaning would be inappropriate here, even if it were possible anywhere. Comp. the combinations in Eph. iv. 19 (where see Ellicott), v. 3; Col. iii. 5.

Both Tertullian (*de Pudic.* 15) and Cyprian (*Ep.* lv. 26) seem to have had a text in which ἥν (αἷς) ἔπραξαν came after ἀκαθαρσίᾳ (-αις), and Cyprian one in which all three substantives were in the plural: *et non egerunt paenitentiam de inmunditiis quas fecerunt et fornicationibus et libidinibus.* For ἀσέλγεια the Vulgate has commonly *impudicitia*, but in 1 Pet. iv. 3; 2 Pet. ii. 2, 18; Jude 4, *luxuria*; nowhere *libido*, which Cyprian does not use in other passages. Tertullian has *vilitas* for ἀσέλγεια here and *lascivia* in Gal. v. 19 (*de Pudic.* 15, 17). The translator of Irenaeus uses *libido* in Rom. xiii. 13 (iv. xxvii. 4) and *immunditia* in Gal. v. 19 (v. xi. 1). All which shows that there was no recognized Latin equivalent.

CHAPTER XIII.

1. Τρίτον (ℵBDFG &c., Syrr. Copt. Arm.) rather than ἰδοὺ τρίτον (ℵ³A, Latt. Aeth., Aug.). The ἰδού comes from xii. 14. From the same source A substitutes ἑτοίμως ἔχω ἐλθεῖν for ἔρχομαι. **καί** (ABDFG &c.) rather than ἤ (ℵ, Vulg., Aug.).

2. **νῦν** (ℵABDFG, Latt.) rather than *νῦν γράφω* (D³KLP, Syrr. Arm. Goth., Chrys.) or *νῦν λέγω* (Copt. Aeth.). Vulg. reads *ut praesens, et nunc absens*, ignoring *τὸ δεύτερον*. Some old Latin texts have *ut praesens bis*: *bis* was corrupted into *vobis*, and then *vobis* was struck out as without authority.

4. **καὶ γὰρ ἐσταυρώθη** (ℵBDFGKP, d g Copt. Aeth.) rather than *καὶ γὰρ εἰ ἐστ.* (ℵ³AD²D³L, f Vulg. Syrr. Arm. Goth.): also **καὶ γὰρ ἡμεῖς** (ℵABDLP, Latt. Goth.) rather than *καὶ γὰρ καὶ ἡμεῖς* (some cursives, f g Copt., Chrys.): also **ἀσθενοῦμεν ἐν αὐτῷ** (BDKLP, Vulg. Goth.) rather than *ἀσθ. σὺν αὐ.* (ℵAFG, Copt.) from the following *σὺν αὐτῷ*, for which D and some Latin texts have *ἐν αὐτῷ*. **εἰς ὑμᾶς** (ℵADFGKLP, Latt. Syrr. Copt. Aeth. Goth.) is probably genuine, although BD³, Arm., Chrys. omit.

5. **Ἰησοῦς Χριστός** (BDKL, Syrr. Goth., Chrys.) probably rather than Χρ. Ἰησ. (ℵAFGP, f g Vulg. Copt. Arm.): see note on i. 1. The *ἐστιν* after *ἐν ὑμῖν* (ℵAD²D³FGKLP, Latt.) is perhaps not genuine: BD, Aeth. omit.

7. **εὐχόμεθα** (ℵABDFGP, some cursives, Latt.) rather than *εὔχομαι* (D³KL, Goth., Chrys.), which follows *ἐλπίζω* (*v.* 6).

9. **τοῦτο καί** (ℵABDFGP) rather than *τοῦτο δὲ καί* (ℵ³D³KL). Chrys. inserts *γάρ*, 73 *δή*.

10. **χρήσωμαι** (ℵABKL) rather than *χρήσομαι* (DFGP). Against overwhelming evidence (ℵABDFGP) the Rec. places *ὁ κύριος* after *ἔδωκέν μοι* (KL).

11. **τῆς ἀγάπης καὶ εἰρήνης** (ℵABKP, f Syrr. Copt.) rather than *τῆς εἰρ. κ. τῆς ἀγ.* (DL, d m Vulg. Goth. Arm.).

13. The final *ἀμήν* (ℵ³DKP, Vulg. Goth. Syrr. Copt.) is a liturgical addition here, as in nearly all the Epistles: ℵABFG, f g omit. The *ἀμήν* at the end of Galatians is genuine; that at the end of 2 Peter is probably genuine.

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xiii. 1—10. Additional Warnings in Connexion with his approaching Visit.

1—10. The letter hastens to a conclusion. He reminds them, 1. what they have to expect from him in this third visit (1—4); 2. what they owe to themselves, seeing that their estimate of him and his treatment of them depend on their attitude (5—9); 3. why he sends this letter (10).

1—4. The abrupt opening sentences, without connecting particles, mark the sternness of the tone.

1. **Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς.** See critical note. *This is the third time I am coming to you* (comp. xii. 14), or **For the third time I am now** *coming to you.* All suggestions about *intentions* to come, or being *willing* to come, or *letters being counted as visits*, may be safely set aside. The plain meaning is, that he has paid two visits, the long one, when he converted them, and the short one, when he rebuked them with so little effect (i. 23), and that he is preparing to come again: *jam sum in procinctu* (Bengel). These passages (xii. 14, xiii. 1, 2) "seem inexplicable under any other hypothesis, except that of a second visit" (Lightfoot). Hitherto they have found him so forbearing that he has been accused of weakness. This time he will be severe.

ἐπὶ στόματος δύο μ. He will proceed in strictly legal form (Deut. xix. 15) against offenders; **at** *the mouth of two* **witnesses and of three** *shall every word be established.* Those charged with offences will have to meet the charges; those who make charges will have to prove them; and the evidence required will be that which would suffice in a court of law. There had been *ἔρις, ζῆλος, θυμοί, ἐριθίαι*: but no mere slanders and insinuations (*καταλαλιαί, ψιθυρισμοί*) will be listened to, unless supported by legal evidence. He perhaps has specially in mind the tactics of the Judaizers. Comp. Mt. xviii. 16.

καὶ τριῶν. The *καί* in the LXX. is very marked; *ἐπὶ στόματος δύο μ. καὶ ἐπὶ στ. τριῶν μ. στήσεται πᾶν ῥῆμα.* See critical note: in 1 Tim. v. 19 *ἤ* is unquestioned. Here the Vulgate has *vel* and in Deut. xix. 15 *aut.* The *καί* and *ἤ* are almost equivalent in such cases; 'two witnesses and (if they are to be had) three.' Calvin, following Chrysostom and Theodoret (*ἀντὶ μαρτύρων γὰρ τὰς παρουσίας αὐτοῦ τίθησι*), makes the 'two and three witnesses' to refer to the two visits already paid and the third which he is about to pay; *triplex enim labor tres homines non immerito valebat.* But this is strained and unnatural. It is more to the point when Bengel remarks that the Apostle means to rely upon human testimony, and not appeal to a special revelation. If he appealed to his three visits as three witnesses, that would be circumventing the law by a quibble, making the testimony of the same man given three times equal to the testimony of three different persons. The use of the O.T. in iii. 16 and viii. 15 is not parallel to such a quibble.

πᾶν ῥῆμα. To be understood literally; *every word*; not (according to the Hebraistic use) 'every *thing*': comp. Lk. i. 37; also Lk. ii. 19, 51, where the R.V. has 'sayings' in the text and 'things' in the

margin; and Acts v. 32, where it has 'things' in the text and 'sayings' in the margin. Mt. xviii. 16 is sufficiently decisive for the meaning in this phrase.

2. προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν. I have said before, and I do say before, as when I was *present the second time*, **so now being absent.** 'When I was present the second time I gave a warning which still stands (comp. *εἴρηκεν* in xii. 9), and now that I am absent I repeat the warning': but S. Paul changes the natural order of the clauses in order to gain emphasis by putting the two warnings together, and his presence and absence together. See critical note. As in xi. 8, *παρών* is imperf. part. The balance between *προείρηκα* and *προλέγω*, between *παρών* and *ἀπών*, and between *τὸ δεύτερον* and *νῦν* is manifest; and to destroy this by taking *τὸ δεύτερον* with *καὶ ἀπὼν νῦν* is perverse ingenuity. Comp. *Dixi equidem et dico* (Hor. *Sat.* II. v. 23).

τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν. To those who were in sin before (xii. 21) *and to all* **the rest.** Those who deny the second visit have to make the *προ-* mean 'before their conversion.' 'Before the Apostle's second visit' is the meaning; and 'all the rest' covers those who have fallen into sin since that visit. Note once more his fondness for repeating words compounded with the same preposition, especially *πρό*: comp. ix. 5; Rom. viii. 29; Gal. v. 21; 1 Tim. i. 18, v. 24; 2 Tim. iii. 4; *κατά*, xi. 20; *παρά*, Phil. ii. 1.

ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. *If I come again, I will not spare.* He does not mean that he is hesitating about coming, but that this time his coming will be accompanied by severity. Comp. *ἐὰν ἔλθῃ Τιμόθεος* (1 Cor. xvi. 10). In both cases what *possibly* might be prevented is stated hypothetically, the important point being what is to take place when the coming is a fact. As we have seen (xii. 18) Timothy seems to have been prevented. Beyond doubt, *εἰς τὸ πάλιν* is to be taken with *ἔλθω*, not with *οὐ φείσομαι*. The combination appears to occur nowhere else; but comp. *ἐς τὸ ὕστερον* (Thuc. II. xx. 4), *εἰς τέλος*, *εἰς ὀψέ*, κ.τ.λ.

οὐ φείσομαι. This threat seems to be plainly referred to in i. 23 (see note there), where he states that, in order to spare them, he did not come earlier to Corinth. If so, this passage was written before that. What follows is closely connected with *οὐ φείσομαι*, and only a comma should be placed at the end of *v.* 2.

3. ἐπεὶ δοκιμὴν ζητεῖτε. This is the reason why he cannot spare;

they themselves have rendered that impossible, seeing that *ye seek a proof* (ii. 9, viii. 2, ix. 13) *of* the *Christ* that speaketh *in me*. They had virtually challenged the Christ that St Paul preached, to give a proof of His power. It is a very clumsy arrangement to take ἐπεὶ δοκιμὴν κ.τ.λ. as the protasis to ἑαυτοὺς πειράζετε, and make the whole of *v.* 4 a parenthesis. For ἐπεί both Origen and Theodoret read sometimes εἰ and sometimes ἤ: hence the *an quaeritis?* of the Vulgate and some other Latin texts.

ὃς εἰς ὑμᾶς...ἐν ὑμῖν. Note the chiasmus; *Who to youward is not weak, but is* powerful *in you.* Comp. ii. 16, iv. 3, vi. 8, ix. 6, x. 11. Although ἀδυνατεῖν is common, δυνατεῖν is used by no one but S. Paul: in ix. 8 and Rom. xiii. 4 the rarity of the word has produced variants; but here the reading is unquestioned. It makes a specially good contrast to ἀσθενεῖν. By ἐν ὑμῖν is meant 'among you, in the Church' (comp. x. 1, xi. 12), not 'in your hearts.' Whether in δυνατεῖ S. Paul is thinking of σημεῖα, τέρατα, and δυνάμεις (xii. 10), it is impossible to say: perhaps he is rather thinking of judgments (comp. 1 Cor. xi. 30). With ἀσθενεῖ comp. Rom. viii. 3 of the powerlessness of the Law. Place at most a semicolon at the end of *v.* 3; what follows is an answer to the supposed objection that a Christ who could not save himself from crucifixion must be a powerless Christ.

4. καὶ γὰρ ἐσταυρώθη. See critical note. The καί is either intensive or concessive, while γάρ explains; *for he was* even *crucified* (His weakness went as far as that); or, *for he was* certainly *crucified* (no doubt that is quite true); see Ellicott on 1 Cor. v. 7 and Phil. ii. 27. There is manifest contrast between ἐξ ἀσθ. and ἐκ δυν. θ., and therefore ἐκ must be rendered alike in both clauses; *through weakness,* ...through *the power of God.* The ἐκ marks the source in each case; comp. xi. 26. Note the change from aor. to pres.; 'He was crucified once for all, yet He lives continually,' ζῶν ἐστι εἰς τοὺς αἰῶνας τῶν αἰώνων (Rev. i. 18). With ἐξ ἀσθ. comp. Phil. ii. 8; with ἐκ δυν. θ. comp. Rom. vi. 4, viii. 11; Eph. i. 20; Phil. ii. 9: it was God who raised Him from the dead and glorified Him.

καὶ γὰρ ἡμεῖς. This expression explains the previous καὶ γάρ sentence, which it rhetorically balances; and both ἀλλὰ and ἐκ must be translated as before; *For we also are weak in him,* yet *we shall live with him* through *the power of God.* See Briggs, *The Messiah of the Apostles,* p. 123. Comp. the balance between the two ἵνα clauses in xi. 12; Gal. iii. 14; Rom. vii. 13. The argument here is, that the transition from weakness to life in us, *who have such close fellowship*

with Him, confirms the similar transition in Him. The two cases would be likely to be similar. See critical note. If *εἰς ὑμᾶς* is genuine, *ἡμεῖς must* mean 'we Apostles'; and it *probably* means that in any case. The *εἰς ὑμᾶς* might be dropped accidentally, through homoeoteleuton, or deliberately, to make the balance with the previous sentence more exact.

N.T. usage varies as to the fut. of *ζάω*. If we include *συνζάω*, the fut. occurs 22 times, 11 with the form *ζήσω*, and 11 with the later form *ζήσομαι*. Of the passages with *ζήσομαι*, 6 are quotations from the LXX. In Gal. iii. 11, 12; Rom. i. 17, viii. 13, x. 5 S. Paul uses the later form; Gal. iii. 11, 12 and Rom. i. 17 and x. 5 are quotations, and in viii. 13 he may be thinking of Ezek. xxxvii. 6, 14. Here Rec. with D^{2}KL has *ζησόμεθα*, but ℵABD have *ζήσομεν*. In Rom. vi. 2 the evidence is still stronger; in Gal. ii. 19 *ζήσω* is undisputed.

The fut. here does not refer to a future life beyond the grave, but to future vigorous action in this life, especially in dealing with the Corinthians. *non est vivere, sed valere, vita* (Mart. vi. lxx. 15). In this sense of 'to be vigorous' *ζῆν* is sometimes contrasted with *βιοῦν* (1 Pet. iv. 2; Job xxix. 18) = 'to pass time'; *βιοὺς μὲν ἔτη τόσα, ζήσας δὲ ἔτη ἑπτά* (Dio Cass. lxix. 19): comp. Xen. *Mem.* III. iii. 11, and the proverb *φοίνικος ἔτη βιοῦν*. But the expression has nothing to do with 'the ecclesiastical pomp and splendour which are the ensigns' of ecclesiastical authority, and ought not to be quoted as a warrant for them.

5—9. 'Instead of seeking a proof of the Christ that speaketh in me (*v.* 3), it is your own selves that you ought to be testing and proving, to see whether you are in the faith and Christ is in you. I shall be able to stand the test; but I pray that I may not have to prove that Christ is in me to exercise severity.'

5. **Ἑαυτοὺς πειράζετε...ἑαυτοὺς δοκιμάζετε.** It is your own selves that you must continue to try...*your own selves* that you must continue to *prove* (pres. imperat.). The difference between *πειράζειν* and *δοκιμάζειν* is mainly this; that *πειράζειν*, though sometimes neutral in the sense of 'try' or 'test' (Jn vi. 6; Rev. ii. 2), commonly has a sinister meaning, 'tempt,' with a view to causing failure (Mt. xvi. 1, xix. 3, xxii. 18), especially of the temptations of Satan (Mt. iv. 1, 3; 1 Cor. vii. 5; 1 Thes. iii. 5), who is *ὁ πειράζων*: while *δοκιμάζειν*, though sometimes neutral (Lk. xii. 56, xiv. 19), and never being used in a bad sense, frequently has a good sense, *'prove* with the intention

or expectation of *approving*' (viii. 22; 1 Cor. xi. 28; Rom. ii. 18, xiv. 22; Eph. v. 10; 1 Thes. ii. 4). Hence *πειράζειν* is rarely used of God's trying men (Heb. xi. 17; Gen. xxii. 1; Exod. xv. 25; Deut. xiii. 3), and *δοκιμάζειν* is never used of the devil's tempting men. In Ps. xxvi. 2 both verbs are used of God; *δοκίμασόν με, κύριε, καὶ πείρασόν με.* On the other hand, *πειράζειν* is often used of man's tempting God (Acts xv. 10; 1 Cor. vii. 9; Exod. xvii. 2, 7; Ps. cv. 14; Ecclus xviii. 23; &c.). The A.V. translates *πειράζειν* 'prove,' 'try,' 'examine,' 'tempt,' 'assay,' 'go about'; *δοκιμάζειν* 'prove,' 'try,' 'examine,' 'discern,' 'like,' 'approve,' 'allow.' The R.V. reduces this variety, but introduces a new word, 'interpret,' for Lk. xii. 56. See Crem. *Lex. s. v.* and Trench, *Syn.* § lxxiv. Here S. Paul puts the gentler word second, to show that he hopes that the result of the testing will be good. Note the emphatic position of *ἑαυτούς* in both places.

εἰ ἐστὲ ἐν τῇ πίστει. Would S. Paul have written this in the same letter in which he had already said, *τῇ πίστει ἑστήκατε* (i. 24), and had put faith first among the good things in which they abounded, *ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ* (viii. 7)? If in an earlier letter he charged them, in their rebellious mood, to make sure that they were really Christians, and then, after they had returned to their allegiance, he expressed confidence in their faith, all runs in logical order. See on xii. 11. Chrysostom thinks that the faith which works miracles is meant; which is very improbable.

ἢ οὐκ ἐπιγινώσκετε ἑαυτούς...ἀδόκιμοί ἐστε. Or *know ye not* as to *your own selves, that Jesus Christ is in you? Unless* indeed *ye be reprobate.* See critical note: ℵ omits the *ἤ*, and earlier English Versions ignore it, although the Rec. has it. With this interrogative *ἤ* comp. 1 Cor. vi. 16; Rom. ix. 21, xiv. 10; Mt. vii. 4, 9. Wiclif punctuates the Vulgate thus, *ipsi vos probate, an non cognoscitis vosmet ipsos,* 'ye your silf preue whether ye knowen not you silf': which is odd Latin, makes poor sense, and does not fit the Greek. The compound, *ἐπιγιν.*, implies full knowledge: comp. vi. 9, and see Ellicott on 1 Cor. xvi. 12.

εἰ μήτι ἀδόκιμοί ἐστε. This is not a second question, and the *τι* makes the alternative more hypothetical: *unless perhaps you be reprobates* (Rheims). Of course they do recognize that Christ is in them; but if perchance they do not, they are *ἀδόκιμοι.* For *εἰ μήτι* comp. 1 Cor. vii. 5, where the *ἄν* is doubtful and there is no verb: in Lk. ix. 13 the verb is subjunctive. By *ἀδόκιμος* is meant 'not

accepted' (*δέχομαι*), as not standing the test: not so much *reprobi* (Vulgate) as *reprobati*: comp. 1 Cor. ix. 27; Rom. i. 28; 2 Tim. iii. 8; Tit. i. 16. In Rom. i. 28 is a similar play between *δοκιμάζειν* and *ἀδόκιμος*. Except Heb. vi. 8; Pr. xxv. 4; Is. i. 22, *ἀδόκιμος* in Biblical Greek is peculiar to S. Paul. Beza has *rejectanei*; but this spoils the antithesis with *probati* = *δόκιμοι* (*v.* 7).

6. **ἐλπίζω δὲ ὅτι γνώσεσθε.** *But I* hope *that ye* will come to *know that we are not* reprobate. 'I trust that your testing of yourselves will show you what we are'; *si estis in fide, ex vobis nos cognoscite* (Primasius). Or the meaning may be, 'I expect (viii. 5) that ye will find out that Christ is in us with power to punish': *ἀπειλητικῶς τοῦτο τέθεικεν, ὡς μέλλων αὐτοῖς τῆς πνευματικῆς δυνάμεως παρέχειν ἀπόδειξιν* (Theodoret). The repetition, *δοκιμάζετε, δόκιμοι, ἀδόκιμοι* (thrice), suggests that this was a favourite expression with his critics. Note the emphatic contrasts in *vv.* 6, 7 between *ἡμεῖς* and *ὑμεῖς*.

7. **εὐχόμεθα.** For the rapid changes of number, *φείσομαι* (*v.* 2), *ἀσθενοῦμεν* (*v.* 4), *ἐλπίζω* (*v.* 6), *εὐχόμεθα* (*v.* 7), see on i. 4. Some texts read *εὔχομαι* (see critical note) to harmonize with *ἐλπίζω*: but then *φανῶμεν* immediately follows. He prays that he may not have to prove that he has the power of Christ to punish. He would much rather that they should amend, and that this proof should not be given; although that might expose him to the suspicion that he could give no proof. That they should do no evil, but do that which is noble and good, is much more important than that he should seem approved. For *εὔχεσθαι πρὸς τὸν θεόν* comp. 2 Mac. xv. 27; and *πρὸς κύριον* Num. xi. 2, xxi. 7; 2 Kings xx. 2; and *πρὸς αὐτόν* Job xxii. 27: also in Xen. *Mem.* I. iii. 2. In the sense of what is morally beautiful, intrinsically right, *τὸ καλόν* is a stronger opposition to *τὸ κακόν* than *τὸ ἀγαθόν* would be: the latter need not mean more than beneficial, good in its results. Moreover, *τὸ καλόν* implies that the goodness is perceived. In the philosophers *τὸ καλόν* is commonly opposed to *τὸ αἰσχρόν*. This is yet another philosophical expression used in this letter. We have had *φαῦλος* (*v.* 10), *προαιρεῖσθαι* (ix. 7), *αὐτάρκεια* (ix. 8), *πραότης* and *ἐπιείκεια* (x. 1), and now *τὸ καλόν*: *χορηγεῖν* (ix. 10) probably comes from the LXX. See last note on ix. 10. For *τὸ καλὸν ποιεῖν* comp. Rom. vii. 21; Gal. vi. 9. In Biblical Greek the phrase is peculiar to S. Paul: in Jer. iv. 22 the true reading is *καλῶς ποιῆσαι*. Comp. *τὸ καλὸν κατεργάζεσθαι* (Rom. vii. 18); *καλὸν ποιεῖν* (Jas iv. 17).

ὡς ἀδόκιμοι ὦμεν. The *ὡς* makes this equivalent to *ἀδόκιμοι φανῶμεν*: *ὡς*=in appearance, *hominum judicio.*

8. οὐ γὰρ δυνάμεθά τι. *For we* **cannot do anything** *against the truth.* 'It is morally impossible for one in my position to wish that you should do evil, in order that he might prove that he had the *ἐξουσία* of Christ: that would be against the whole spirit of the Gospel.' Chrysostom understands S. Paul to mean that if he were to sentence (1 Cor. v. 5; 1 Tim. i. 20) the penitent, God would not allow the sentence to be executed. For **τῆς ἀληθείας** comp. iv. 2; Gal. ii. 5, 14.

ἀλλά. Understand *δυνάμεθα.*

9. χαίρομεν γάρ. This is not a second justification of *v.* 7, but a justification of *v.* 8. 'Why, so far from being able to violate the spirit of the Gospel by wishing you to transgress, in order that my authority may be proved, I *rejoice* when, through your good behaviour, I lose the opportunity of showing my authority.'

ὅταν ἡμεῖς ἀσθενῶμεν κ.τ.λ. **Whenever** *we are weak*, through being unable to prove our power, *and ye are strong*, through having nothing for which you can be punished. Comp. xii. 10. It would have been like Jonah, lamenting that through the repentance of the Ninevites his prediction of their destruction had been falsified, to wish that through the unrepentance of the Corinthians the Apostle might be able to demonstrate that he possessed the power of Christ. The Clementine Vulgate reads *gaudemus quoniam*, which represents no Greek text; Cod. Am. has *quando.*

τοῦτο καὶ εὐχόμεθα. See critical note. *This we also* **pray for,** *even your* **perfecting.** This is a larger petition than the *εὐχόμεθα* in *v.* 7. In both places the verb must be rendered 'pray.' The *καί* means that this is a subject not only for joy (*χαίρομεν*) but for prayer. With **κατάρτισιν** comp. *καταρτίζεσθε* (*v.* 11) and *καταρτισμός* (Eph. iv. 12). The verb is common, but neither substantive is found elsewhere in N.T. or LXX. All three have the idea of making fit (2 Tim. iii. 17), equipping, remedying defects, rendering complete. 'Perfecting' (R.V.) rather than 'perfection' (A.V.), because it is the process, and not the result, that is contemplated.

For **ὑμῶν** between the article and the verb see last note on xii. 19.

10. He writes in order that, if possible, his fears (xii. 20) and his threats (xiii. 2) may not be fulfilled.

Διὰ τοῦτο. For this cause (iv. 1, vii. 13; 1 Cor. iv. 17; &c.). This should be distinguished in translation from *οὖν* (i. 17, iii. 12, v. 6, 11, 20, &c.) 'therefore,' and *διό* (i. 20, ii. 8, iv. 13; 1 Cor. xii. 3, xiv. 13) 'wherefore.' 'For this cause' means with a view to their amending and perfecting their way of life.

ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι. When *absent I write these things*, **that when** *present* I **may not deal sharply.** By *ταῦτα* he means this severe letter (x.—xiii.), and especially xii. 19—xiii. 9. For *ἀποτόμως* comp. Tit. i. 13; Wisd. v. 22: in classical Greek it means 'precisely, absolutely.' In Rom. xi. 22 we have *ἀποτομία* opposed to *χρηστότης*. Comp. *ἀπότομος* (Wisd. v. 20, vi. 5, xi. 10, xii. 9, xviii. 15, and nowhere else in Biblical Greek). Once more we have evidence of S. Paul's acquaintance with the Book of Wisdom. See on v. 9, vi. 3, 6, x. 5. For *χρᾶσθαι* with an adv. and no dat. comp. *ἐχρήσαντο παρανόμως* (Job xxxiv. 20): *ἀλλοτρίως χρήσεται* (Is. xxviii. 21): *διαφόρως χρώμενον* (Dan. vii. 7). The conjecture *ἀποτόμοις* is not needed.

κατὰ τὴν ἐξουσίαν. *According to the* **authority** *which the Lord* **gave** *me for* **building up** (x. 8) *and not for* **casting down** (x. 4). The *κατά* depends upon *ἀποτόμως χρήσωμαι*. With the thought comp. Lk. ix. 54, 55; Jn iii. 17, xii. 47.

11—14. Concluding Exhortation, Salutation, and Benediction.

Assuming that x.—xiii. 10 is part of a letter written before i.—ix., we may safely regard xiii. 11—14 as the conclusion of this earlier and severe letter, rather than of the later letter, of which i.—ix. is the main part. (1) *καταρτίζεσθε*, the first exhortation in *v.* 11, is a strong link of connexion with *τὴν ὑμῶν κατάρτισιν*. *Perhaps* *παρακαλεῖσθε* looks back to the opening words of the severe section *Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς* (x. 1). More certainly *τὸ αὐτὸ φρονεῖτε*, *εἰρηνεύετε* looks back to the fears of *ἔρις*, *ζῆλος*, *θυμοί*, *ἐριθίαι*, *κ.τ.λ.* (xii. 20). No such links can be found with the concluding portion of i.—ix. (2) It is much more probable that the whole of the last part of the severe letter should have accidentally been combined with the whole of the first part of the letter which followed it, than that a section of the severe letter should have been *inserted* between the main portion of the subsequent letter and the concluding words of this subsequent letter. The change from a stern to a more affectionate tone is quite natural at the close of the Epistle, and is

similar to that at the end of 2 Thessalonians, where contrast the severity of *vv.* 10—15 with the gentleness and affection of *vv.* 16—18. As Bengel remarks here, *Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa.*

11. Λοιπόν. *Finally*, 'as to what remains': not 'henceforth, from this time forward,' which would be τοῦ λοιποῦ (Gal. vi. 17; Eph. vi. 10). As compared with τὸ λοιπόν (1 Cor. vii. 29; Phil. iii. 1; 2 Thes. iii. 1), λοιπόν (1 Cor. i. 16, iv. 2; 1 Thes. iv. 1; 2 Tim. iv. 8) is rather less definite, and perhaps more colloquial. See Ellicott on 1 Thes. iv. 1 and 2 Tim. iv. 8.

ἀδελφοί. This affectionate address (i. 8, viii. 1), so frequent in 1 Corinthians, occurs here only in x.—xiii.: ἀγαπητοί occurs once in each division (vii. 1; xii. 19). S. Paul more often says simply ἀδελφοί, S. James (ii. 1, 14, iii. 1, 10, 12, v. 12, 19) more often ἀδελφοί μου.

χαίρετε. "This word combines a parting benediction with an exhortation to cheerfulness. It is neither 'farewell' alone, nor 'rejoice' alone" (Lightfoot on Phil. iv. 4). Lightfoot compares the dying words of the messenger who brought the news of the victory at Marathon, who expired on the first threshold saying, χαίρετε καὶ χαίρομεν (Plut. *Mor.* p. 347 c). The present imperative points to a continual and progressive state. The Vulgate has *gaudete* in all places (Phil. ii. 18, iii. 1; 1 Thes. v. 16). Beza has *valete* here, elsewhere *gaudete*; Calvin the same; and here the meaning of 'farewell' seems to prevail. Immediately after such stern words as φοβοῦμαι (xii. 20) and οὐ φείσομαι (xiii. 2), he would hardly say 'rejoice': χαίρετε is not so much a part of the exhortation as a prelude to it. For the asyndeton comp. xi. 13, 20, xii. 10.

καταρτίζεσθε. *Be* **perfected** (Lk. vi. 40; 1 Cor. i. 10); this seems to be placed first with special reference to *v.* 9. If χαίρετε is the first exhortation meaning 'rejoice,' there is a strange want of connexion between 'rejoice' and 'be perfected.' For καταρτίζειν, which is often a surgical word, of setting a joint or a bone, see the illustrations in Wetstein on Mt. iv. 21 and in Suidas *s.v.* Chrysostom paraphrases, τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα: Corn. a Lapide, *integri estote, corrigite priora vitia, stringite vitae licentiam, resarcite discissam amicitiam, unionem, concordiam.*

παρακαλεῖσθε. *Be* **exhorted**: *exhortamini* (Vulgate); 'attend to my exhortations and intreaties.' This fits the context much better than 'be comforted' or 'comfort one another.' Had S. Paul meant

the latter, he would probably have written *παρακαλεῖτε ἀλλήλους* (1 Thes. iv. 18, v. 11). In Heb. iii. 13 we have *παρακαλεῖτε ἑαυτούς*: comp. Eph. vi. 32; Col. iii. 13. In 1 Cor. i. 10 we have the same three ideas combined, exhortation, being perfected, and being united: *παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,...ἵνα...μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοΐ*. This exhortation to peace and unity is, therefore, the first in the First Epistle, as it is the last in the Second. In that Church of factions and divisions no change was more needed.

τὸ αὐτὸ φρονεῖτε. The same phrase is found Rom. xii. 16, xv. 6; Phil. iv. 2. In Phil. ii. 2 the Apostle expands the meaning of the expression, as including harmony of the affections as well as agreement in thought. The renderings, *Farewell.* **Go on to perfection**; **follow my exhortations**; *be of* **the same** *mind*, make a better connected series than, *Rejoice, be perfected, be comforted, be of the same mind.*

εἰρηνεύετε. Excepting Mk ix. 50, this verb in the N.T. is confined to S. Paul; Rom. xii. 18; 1 Thes. v. 13. In the LXX. it is common, especially in Job and Ecclus. In 1 Mac. vi. 60 it means 'to make peace.' The middle is sometimes used as the active is here; *ὅπως πρὸς τοὺς κρείττους εἰρηνεύηται* (Arist. *Rhet.* I. iv. 9).

καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης. The promise is closely connected with the two preceding exhortations: 'Be one in heart and soul, and the God of love will be with you; be at peace, and the God of peace will be with you.' Comp. 'If a son of peace be there, your peace shall rest upon him' (Lk. x. 6). The expression *ὁ θεὸς τῆς ἀγάπης* occurs nowhere else: comp. *θεὸς πάσης παρακλήσεως* (i. 3). Here only in this Epistle does the Vulgate render *ἀγάπη dilectio*; elsewhere *caritas*. *ὁ θεὸς τῆς εἰρήνης* occurs Rom. xv. 33, xvi. 20; Phil. iv. 9; Heb. xiii. 20; comp. 2 Thes. iii. 16. Hence the inversion in the δ-text: see critical note.

12. **Ἀσπάσασθε.** 13. **Ἀσπάζονται.** These concluding salutations are a feature in all groups of S. Paul's Epistles; 1 Thes. v. 26; 1 Cor. xvi. 19, 20; Rom. xvi. 3—23; Phil. iv. 21, 22; Col. iv. 10—15; Philem. 23; Tit. iii. 15; 2 Tim. iv. 19, 21.

ἐν ἁγίῳ φιλήματι. This is the right order here (ℵBDKP), which in some texts (AFGL) has been altered to *ἐν φ. ἁγίῳ*, to produce agreement with 1 Cor. xvi. 20; Rom. xvi. 16; 1 Thes. v. 26, where the order *ἐν φ. ἁγίῳ* is undisputed. After what has just been said

respecting the *ἀκαθαρσία* of many at Corinth (xii. 21), the *ἁγίῳ* is emphasized. S. Peter (1 Pet. v. 14) says *ἐν φ. ἀγάπης*. Justin Martyr (*Apol.* i. 65) says simply *φιλήματι*. The *ἐν* marks that, in and by which the salutation was expressed. The kiss was a solemn token of that *ἀγάπην ἔχειν ἐν ἀλλήλοις* (Jn xiii. 35), by which Christ's true disciples were to be known; of *τὸ ἀλλήλους ἀγαπᾷν* (Rom. xiii. 8), which is the Christian's ceaseless debt. It was one of the earliest of ritual observances. Tertullian, who calls it *osculum pacis*, regards it as essential to the perfection of Christian worship. It is *signaculum orationis*, and *quae oratio cum divortio sancti osculi integra?* (*de Orat.* 18). Afterwards he speaks of it simply as *pax*, and this became a usual name for it in the West, as *ἀσπασμός* in the East. But in the Church Order known as *The Testament of the Lord* it is called simply 'the Peace' (i. 23, 30, ii. 4, 9). Originally the kiss in public worship was *perhaps* general; but certainly later, to avoid abuses, the clergy kissed the bishop, laymen kissed laymen, and women women (*Const. Apost.* ii. 57, viii. 11; Canons of Laodicea, 19; comp. Athenagoras *Legat.* 32; Clem. Alex. *Paed.* iii. 11, p. 301, ed. Potter). For details see Suicer *s.v.*; Smith and Cheetham, *D. of Chr. Ant.* p. 902; Scudamore, *Notitia Eucharistica*, pp. 434—438, 592, 593; Kraus, *Real-Enc. der Chr. Alt.* p. 543. Conybeare (*Expositor*, 1894, i. 461) has shown that the 'kiss of peace' may have been a custom in the synagogue: there, of course, men would kiss men and women women. Chrysostom explains the kiss by a custom which is probably of later origin, viz. that of kissing the entrances of churches. "We are the temple of Christ. We kiss the porch and entrance of this temple in kissing one another. See now how many kiss the porch of this temple in which we are met, some stooping down on purpose, others touching it with their hand and applying their hand to their mouth."

13. **Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.** The Revisers have followed the A.V. and earlier English Versions in making this a separate verse, *v.* 13, so that the last verse becomes *v.* 14. For other instances of a similar kind see Gregory, *Prolegomena*, pp. 181, 182. By *οἱ ἅγιοι πάντες* would be meant at least all the Christians in the place from which these words were written. If these words are part of the severe letter, intermediate between 1 Cor. and 2 Cor. i.—ix., the place would be Ephesus. But, if these words belong to the same letter as 2 Cor. i.—ix., the place would be in Macedonia. In 1 Cor. xvi. 20 he says *ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες*: in Rom. xvi. 16, *αἱ ἐκκλησίαι πᾶσαι τοῦ χριστοῦ*. It is possible that here the

Apostle wishes to include all Christendom as sending a greeting to Corinth (Theodoret). It does not follow from this salutation from *οἱ ἅγιοι πάντες* that S. Paul had the Corinthian letter read to the local Christians before sending it to Corinth, but only that the local Church, whether Ephesian or Macedonian, knew that he was writing to Corinth.

14. This is the fullest and most instructive of the benedictions with which S. Paul concludes his Epistles; and for this very reason it has been adopted from very early times (*Const. Apost.* viii. 5, 12) as a form of blessing in the services of the Church. It is remarkable that the most complete form of benediction should be found at the close of what, with the possible exception of the Epistle to the Galatians, is the most severe portion of the writings of S. Paul. The only benediction which rivals this one in fulness is the one at the end of Ephesians. The common form, with slight verbal variations, is *ἡ χάρις τ. κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.* Sometimes *ἡμῶν* is omitted (1 Cor. xvi. 23; Phil. iv. 23), sometimes *Χριστοῦ* (1 Cor. xvi. 23; (?) Rom. xvi. 20), as by B here. Sometimes *πάντων* (2 Thes. iii. 18), sometimes *τοῦ πνεύματος* (Gal. vi. 18; Phil. iv. 23; Philem. 25) is inserted before *ὑμῶν.* And it is this usual type of benediction which accounts for the order of the clauses here. The Apostle began to write the usual form, and then made it more full. Thus 'the Lord Jesus Christ' came to be placed first. The suggestion of Bengel, that 'the grace of the Lord Jesus' is mentioned first, because it is through the grace of Christ that we come to the love of the Father, is not needed. And would it not be equally true to say, that it is through the love of the Father that we have received the grace of Jesus Christ? In the absolute order 'the love of God' stands first (Jn iii. 16); but in our apprehension 'the grace of our Lord Jesus Christ' stands first (Rom. v. 8). We may conjecture that it was the condition of the Corinthian Church which prompted the more complete form of benediction. A Church which had been so full of strife and enmities and factions (xi. 20; 1 Cor. i. 10—17) had a special need of the indwelling of the love of God and the fellowship of the Holy Spirit.

It is with this verse, the text of which (with the *possible* exception of the word *Χριστοῦ*) is absolutely established, and which forms the solemn ending to one of the Epistles which criticism assigns with unshaken confidence to S. Paul, *that the historical treatment of the doctrine of the Holy Trinity begins.* These words were written, *at the latest*, within thirty years of the Ascension, and perhaps within

twenty-six years of that event; and the writer expects those to whom he writes, who live far away from the earliest centres of Christian teaching, to understand and appreciate this form of benediction. Moreover, whether this benediction belongs to the letter written from Macedonia, or to an intermediate letter written from Ephesus, it was not *sent* from one of the earliest centres of Christian teaching. The writer was not in an atmosphere in which he might *naturally* use language that would be scarcely intelligible to imperfectly instructed Christians. And the verse is evidently not meant to convey instruction in doctrine: it assumes that the doctrine which it implies has already found a home in the hearts of those to whom the benediction is sent. From these facts it seems to be a legitimate inference, "that S. Paul and the Church of his day thought of the Supreme Source of spiritual blessing as not single but threefold—threefold in essence, and not merely in a manner of speech" (Sanday in Hastings' *DB.* ii. p. 213). The facts show that even a very young Church is assumed to be familiar with this mode of thought; and they ought to caution us against a hasty assumption that the baptismal formula attributed to Christ in Mt. xxviii. 19 cannot really have been spoken by Him. Certainly S. Paul's language here becomes more intelligible if it was known that Christ Himself had uttered such a charge. It should be added that in 1 Cor. xii. 4—6 we have similar phenomena; 'the same *Spirit*...the same *Lord*...the same *God*.' (See Goudge, 1 *Corinthians*, pp. xxix. ff.) Comp. Eph. iv. 4—6; 'one *Spirit*...one *Lord*...one *God and Father* of all': also Clem. Rom. *Cor.* xlvi. 3; 'one *God* and one *Christ* and one *Spirit* of grace'; and lviii. 2; 'as *God* liveth, and the *Lord Jesus Christ* liveth, and the *Holy Spirit*.'

Ἡ χάρις τοῦ κυρίου. The genitive in all three cases is probably subjective; the grace which is of the Lord, which comes from Him; the love which is of God; the fellowship which is of the Spirit. Comp. i. 2, and *ἡ χάρις μου* (xii. 9). Yet this is not certain: viii. 9.

ἡ ἀγάπη τοῦ θεοῦ. *If* this is the objective genitive, comp. Rom. v. 8. But *ὁ θεὸς τῆς ἀγάπης* (*v.* 11) makes it probable that this means the love which He inspires in the hearts of men. That is what the quarrelsome Corinthians need.

ἡ κοινωνία τοῦ ἁγίου πνεύματος. *The* fellowship *of the Holy* Spirit, viz. "the true sense of membership which the One Spirit gives to the One Body" (J. A. Robinson in Hastings' *DB.* i. p. 460): *communicationem ergo eis optat, quae Corinthiorum schismata tollat* (Corn. a Lapide). In all three cases the subjective genitive makes good

sense, and in some makes the best sense. In Phil. ii. 1 *εἴ τις κοινωνία πνεύματος* may mean, 'if there be any Spirit-given sense of fellowship': but Lightfoot prefers 'communion with the Spirit of love.' The absence of the articles there makes the two passages not quite parallel. See on vi. 14, and contrast the use of *κοινωνία* in viii. 4, ix. 13.

μετὰ πάντων ὑμῶν. As in 2 Thes. iii. 18, the addition of *πάντων* is prompted by the preceding severity of tone respecting those who have given offence. "The benediction is invoked upon all, the slanderers and gainsayers, the seekers after worldly wisdom, the hearkeners to false doctrine, as well as the faithful and obedient disciples" (Lias).

APPENDIX A.

The Personal Appearance of S. Paul.

2 Cor. x. 1, 10.

Lanciani, in his *New Tales of Old Rome* (Murray, 1901, pp. 153 ff.), makes the following remarks on portraits of S. Paul:

"Let us now turn our attention to the discoveries made quite lately in connection with the basilica and grave of Paul the Apostle, whose figure appeals to us more forcibly than any other in the history of the propagation of the gospel in Rome. I do not speak so much of reverence and admiration for his work, as of the sympathy and charm inspired by his personal appearance. In all the portraits which have come down to us by the score, painted on the walls of underground cemeteries, engraved in gold leaf on the love-cups, cast in bronze, worked in repoussé on silver or copper medallions, or outlined in mosaic, the features of Paul never vary. He appears as a thin, wiry man, slightly bald, with a long, pointed beard. The expression of the face is calm and benevolent, with a gentle touch of sadness. The profile is unmistakably Jewish." It may be added that S. Paul is almost always represented in company with S. Peter, who is tall and upright, with short hair and beard, and with a long flat nose. Very often our Lord, or a monogram which represents him, is placed between the two Apostles.

Descriptions of the Apostle exhibit a similar type. The apocryphal *Acta Pauli et Theklae* have come down to us in Latin, Greek, Armenian, and Syriac. Of these the Syriac seems to represent the oldest form of the story, which (Professor Ramsay believes) "goes back ultimately to a document of the first century" (*The Church in the Roman Empire*, p. 381). The description of S. Paul comes near the beginning of the story (§ 3). It runs thus in the Syriac; "A man of middling size, and his hair was scanty, and his legs were a little

crooked, and his knees were projecting (*or* far apart); and he had large eyes, and his eyebrows met, and his nose was somewhat long; and he was full of grace and mercy; at one time he seemed like a man, and at another he seemed like an angel." The Armenian Version gives him crisp or curly hair and blue eyes, traits which are found in no other account. Malelas or Malala, otherwise called John of Antioch, a Byzantine historian of uncertain date (? A.D. 580), describes the Apostle as *κονδοειδής, φαλακρός, μιξοπόλιος τὴν κάραν καὶ τὸ γένειον, εὔρινος, ὑπόγλαυκος, σύνοφρυς, λευκόχρους, ἀνθηροπρόσωπος, εὐπώγων, ὑπογελῶντα ἔχων τὸν χαρακτῆρα* (*Chronographia*, x. 332, p. 257 ed. Bonn). The worthless Dialogue *Philopatris*, wrongly ascribed to Lucian, but of a much later date, gives S. Paul an aquiline nose, as also does Nicephorus. But the description in the Acts of Paul and Thekla is the only one which is likely to be based upon early tradition. See F. C. Conybeare, *Monuments of Early Christianity*, p. 62; Kraus, *Real-Encycl. d. Christ. Alter.* II. pp. 608, 613; Smith and Cheetham, *Dict. of Chr. Ant.* II. p. 1622.

APPENDIX B.

The Apocalypse, or Revelation, or Vision, of Paul.

Comp. 2 Cor. xii. 1–4.

This apocryphal book exists in several recensions, Greek, Syriac, and Latin, from the last of which a German version of considerable antiquity, and also French, English, and Danish versions have sprung. There exists also a Slavonic form of the legend, which seems to be independent of the Latin. The fact of translation into so many languages shows that this apocryphal narrative has been very popular. Just as people were fond of speculating as to what it was that Jesus wrote on the ground, and what the experiences of Lazarus had been in the other world, and those of Enoch and Elijah in heaven, so they were fond of imagining what S. Paul had seen and heard in the third heaven and in Paradise.

Tischendorf published a Greek text in his collection of *Apocalypses Apocryphae* in 1866. This text was based upon two MSS., one at Munich of the thirteenth century, and one at Milan, which is either

derived from the former, or is a less faithful recension of the archetype from which both are derived.

The Syriac version, translated by the Rev. Justin Perkins, D.D., from a MS. of unknown date, was published in vol. viii. of the *Journal of the American Oriental Society* in 1864, and in the *Journal of Sacred Literature* in 1865; and most of this translation from the Syriac version is printed by Tischendorf underneath his edition of the Greek text.

Short forms of the Latin version, *Visio S. Pauli*, of which there are many MSS., were published by Hermann Brandes in 1885, together with an old German version. But the most complete form of the Latin version was edited by Dr M. R. James in *Texts and Studies*, ii. 3, in 1893, from a MS. in the Bibliothèque Nationale at Paris. The first part of this MS. is of the eighth century, the greater part of it of the tenth. It was stolen by Libri from the Orleans Library, sold to Lord Ashburnham, and by him sold to the Paris Library.

A translation of Tischendorf's Greek text will be found in vol. xvi. of the *Ante-Nicene Library*; T. and T. Clark, 1870. A translation by A. Rutherfurd of James' complete Latin text is included in the large additional volume of the same series; T. and T. Clark, 1897.

S. Augustine knew this apocryphal book, and he condemns it severely (*Tractates on S. John*, xcviii. 8); "Even among the spiritual themselves there are some, no doubt, who are of greater capacity and in a better condition than others; so that one of them attained even to things of which it is not lawful for a man to speak. Taking advantage of which there have been some vain individuals, who, with a presumption that betrays the grossest folly, have forged a *Revelation of Paul*, crammed with all manner of fables, which has been rejected by the orthodox Church; affirming it to be that whereof he had said that he was caught up into the third heaven, and there heard unspeakable words 'which it is not lawful for a man to utter.' Nevertheless, the audacity of such might be tolerable, had he said that he heard words which it is not *as yet* lawful for a man to utter; but when he said, 'which it is not lawful for a man to utter,' who are they that dare to utter them with such impudence and non-success? But with these words I shall now bring this discourse to a close; whereby I would have you to be wise indeed in that which is good, but untainted by that which is evil."

But its rejection as apocryphal did not prevent it from becoming popular as 'Sunday reading.' Sozomen in his chapter on the different customs of different Churches (*H. E.* vii. 19) says; "The same prayers and psalms are not recited, nor the same lections read, on the same

occasions in all Churches. Thus the book entitled *The Apocalypse of Peter*, which was considered altogether spurious by the ancients, is still read in some of the Churches of Palestine on the day of the Preparation, when the people observe a fast in memory of the Passion of the Saviour. So the work entitled *The Apocalypse of the Apostle Paul*, though unrecognized by the ancients, is still esteemed by most of the monks. Some persons affirm that the book was found during this reign [Theodosius] by divine revelation in a marble box, buried beneath the soil in the house of Paul at Tarsus in Cilicia. I have been informed that this report is false by Cilix, a presbyter of the Church in Tarsus, a man of very advanced age, who says that no such occurrence is known among them, and wonders if the heretics did not invent the story."

Both the Greek and the Latin recensions have a preface in which the discovery of the document in the house at Tarsus is narrated. The Latin says that this took place in the consulship of Theodosius Augustus the Younger and Cynegius (A.D. 388); and this may be assumed as about the date of the composition, or compilation, of the *Visio*. For Cynegius the Greek text has Gratianus. In the Latin it is definitely stated that the Apostle was in the body (*dum in corpore essem*) when he was caught up to the third heaven; and the Paradise to which he is afterwards taken is the Garden of Eden, "in which Adam and his wife erred" (45). What he saw and heard in both is elaborately described. But there are details in both the Latin and the Syriac which are not found in the Greek, and there are some in the Latin which are in neither the Greek nor the Syriac. It used to be thought that the Syriac had been interpolated; but Dr James thinks that more probably the Greek text discovered and published by Tischendorf is abbreviated.

It can be demonstrated that the Apocalypse of Paul is a compilation, especially in the earlier portion (§ 11—18). "A comparison of the book with the extant fragments of the Apocalypse of Peter, with the Ascension of Isaiah, with the Sibylline Oracles, Bk. II., and with the recently discovered Sahidic Apocalypse of Zephaniah, will satisfy the most exacting critic that the Pseudo-Paul, in the earlier parts of his work more especially, is a plain plagiarist" (James, *Test. of Abraham*, p. 21). And there are reasons for believing that the Infernos in the Apocalypse of Paul and in the Testament of Abraham, as well as the Infernos in other Apocalypses, have elements which all come from a common source; and that this source is the Apocalypse of Peter, the book mentioned by Sozomen in connexion with the Apocalypse of Paul (*ibid.* p. 25).

The opening of the Vision (§ 3–6) is one of the most impressive parts. The word of the Lord comes to Paul saying, "Say to this people...Know, sons of men, that all creation is subject to God; but the human race alone provokes God to wrath by sinning." Then the sun, and the moon with the stars, and the sea, [and the rivers, and the earth,] are represented as in turn frequently telling God of the iniquities which they witness, and asking whether they shall not execute His vengeance on mankind for these things. To each of them, with slight variations of wording, God replies; "[I know all these things. Mine eye seeth, and Mine ear heareth. But] My patience bears with them until they shall be converted and repent. But if they do not return to Me, I will judge them." The parts in square brackets are not in the Greek; and it words the threat thus; 'But if not, they shall come to Me and I will judge them.'

The whole is worth reading, not as throwing any light upon the teaching of S. Paul, but as evidence of the ideas which prevailed in the third and fourth centuries respecting the unseen world.

It is worth noting that Dante supposes that S. Paul was allowed to reveal what he had seen in heaven to Dionysius the Areopagite, the reputed author of the *De Coelesti Hierarchiâ*, which has proved one of the most influential of pseudepigraphical works, as the writings of John of Damascus, Thomas Aquinas, Dante, and Milton prove. Dante explains the wonderful knowledge possessed by Dionysius respecting the celestial hierarchy by supposing that these mysteries were revealed to the Areopagite by the Apostle who even during his life on earth had seen it all.

> "And if so much of secret truth a mortal
> Proffered on earth, I would not have thee marvel,
> For he who saw it here revealed it to him."
>
> *E se tanto segreto ver proferse*
> *Mortale in terra, non voglio che ammiri;*
> *Chè chi 'l vide quassù gliel discoverse.*
>
> *Par.* xxviii. 136–8: comp. *Par.* x. 115—117.

Dante may have seen the *Visio Pauli* in some form: comp. *Inf.* xi. 1—11 with *Vis. Paul.* 41 and *Inf.* xii. 46 ff. and 101 ff. with *Vis. Paul.* 31.

APPENDIX C.

S. Paul's Thorn for the Flesh.

In the notes on xii. 7 it is pointed out that the oldest tradition and modern criticism are so far in agreement, that both explain the *σκόλοψ τῇ σαρκί* as *physical* suffering of some kind; and we are quite safe in holding fast to this view. Uncertainty begins when we try to decide what *kind* of bodily disease afflicted the Apostle; but we may conjecture that, as in the case of the *πρᾶγμα* of *ὁ ἀδικήσας* and *ὁ ἀδικηθείς*, the Corinthians would know exactly to what the Apostle alluded, although we do not.

Tertullian is the earliest witness to tradition; *quae in apostolo colaphis, si forte, cohibebatur per dolorem, ut aiunt, auriculae vel capitis* (*de Pudic.* 13; comp. *de Fuga in Pers.* 2; *adv. Marc.* v. 12). Jerome (on Gal. iv. 13) repeats this; *Traduut eum gravissimum capitis dolorem saepe perpessum.* He gives other possible explanations; the Apostle's mean appearance, or the persecutions which he underwent. But from the letter to Eustochium (*Ep.* xxii. 31) it is clear that Jerome himself believed the 'thorn' to have been physical pain; *si quis te afflixerit dolor.* Primasius (on 2 Cor. xii. 7) continues the tradition of headache. Gregory Nazianzen is on the same side. In his *Last Farewell* (26) he speaks of the bad health which had often kept him from church as "the Satan, which I, like S. Paul, carry about in my body for my own profit." Ephrem Syrus (on Gal. iv. 18), like Jerome, gives the alternative of bodily disease or persecutions, but without deciding for the former.

From the fourth century onwards the tradition of pains in the head or any kind of bodily suffering is rejected or lost sight of by most writers, especially among the Greeks; and, as has been pointed out already, the headache or earache tradition will fit 2 Cor. xii. 7, but not Gal. iv. 13, 14. If the same affliction is meant in both passages, we must find some other malady. But Chrysostom rejects the idea of *κεφαλαλγία*, or any bodily suffering, with a *μὴ γένοιτο*. He thinks it incredible that the body of the Apostle should have been handed over to the devil, who had himself been compelled to obey the Apostle's commands. He holds that the *σκόλοψ* refers to the persecutions of his opponents, some of whom he himself calls *διάκονοι* of Satan (xi. 15). Nevertheless, when he expands this

view in his first letter to Olympias (3), Chrysostom is led on to admit bodily pain; "He says, *a thorn for the flesh, an angel of Satan to buffet me*, meaning by this the blows, the bonds, the chains, the imprisonments, the being dragged about, and maltreated, and tortured by the scourges of public executioners. Wherefore also being unable to bear the pain occasioned to the body by these things, *for this I besought the Lord thrice* (thrice here meaning many times) *that I might be delivered from this thorn.*" This explanation, that the 'thorn' means sufferings caused by persecution, is found also in Eusebius of Emesa, Theodore of Mopsuestia, Theodoret, and Theophylact, in their comments on 2 Cor. or Gal. or both. But it is not exclusively a Greek view. Augustine has it once; also Ambrosiaster.

But it fails to fulfil the conditions. The σκόλοψ was something intensely personal; not fightings outside the Apostle, but a haunting horror within him. Moreover, S. Paul would not have prayed to be exempt from persecution: it would have been too much like praying to be freed from work for Christ. Chrysostom's argument against bodily suffering is worthless; it proves too much. It would prove that the Apostle is a liar, when he says that Satan's angel was allowed to buffet him. Tertullian sees the contrast which Chrysostom misuses, but is content to state it and leave it; *illos traditos ab apostolo legimus satanae, apostolo vero angelum datum satanae* (*de Pudic.* 13).

When the original Greek ceased to be familiar in the West, S. Paul's words were known chiefly or entirely through the Latin. The ambiguous rendering in the Latin version of Irenaeus and in Cyprian, *stimulus carnis*, was diffused through the influence of the Vulgate; and it produced an interpretation which in time prevailed over all others, and which for centuries held the field. It was maintained that the Apostle's great trouble was frequent temptation to sins of the flesh. Just as the interpretation about persecutions seems to have arisen in the age which had felt the last violence of the Diocletian persecution, so this interpretation about carnal thoughts flourished in the age in which the spirit of monasticism and asceticism gave morbid prominence to the subject of sexual desire. Men imagined S. Paul's great trouble to have been that which was a great trouble to themselves. This interpretation is sometimes attributed to Jerome, to Augustine, to Salvian, and to Theophylact. Jerome, as we have seen, takes physical pain to be the meaning of the 'thorn.' Augustine on Galatians takes the persecution view. Elsewhere he frequently quotes 2 Cor. xii. 7, especially in his Anti-Pelagian treatises, but he does not explain

the words. He calls the thorn 'mysterious'; and he treats it as an antidote to temptation rather than as being itself a temptation. Salvian neither quotes nor alludes to the words. Theophylact on the whole adopts the persecution theory. Primasius, who preserves the tradition of pains in the head, gives as a secondary interpretation, *alii dicunt titillatione carnis stimulatum.* Gregory the Great (*Mor.* VIII. 29) says that Paul, after being caught up to paradise, *contra carnis bellum laborat,* which perhaps implies this interpretation. Thomas Aquinas says of the *stimulus*; *quia ad literam dicitur, quod fuit vehementer afflictus dolore iliaco.* But afterwards he quotes the opinion, *quod inerant ei motus concupiscentiae, quos tamen divina gratia refrenabat.* Hugo of St Cher suggests that Thekla was a source of danger to the Apostle. But it is worth noting that in the *Acts of Paul and Thekla,* which are very early, there is no trace of such an interpretation of the 'thorn.' Lyra, Bellarmine, and Estius all take this view of it; and Cornelius a Lapide says that it is *communis fidelium sensus.* Among moderns, Plumptre is inclined to think that it is almost as likely to be true as the theory of physical pain. The Abbé Fouard (*S. Paul and his Missions,* p. 307) says, the 'angel of Satan means *both* evil concupiscence and bodily sufferings.'

But this theory may safely be rejected. Nowhere in literature is σκόλοψ used of the prickings of lust. Such a trouble, if he had had it, would have been secret, and would not have been proclaimed by the Apostle *urbi et orbi*; still less have been treated as a 'weakness' of which he could glory. And he did not have it. He says that it is better to marry than to burn; yet he did not marry, and wished that all could be even as he himself (1 Cor. vii. 7, 9). *Ridiculi sunt qui Paulum existimant sollicitatum fuisse ad libidinem* (Calvin). In spite of its being approved by Aquinas, J. Rickaby, S.J. (*Notes on St Paul,* p. 212) says "Such certainly was not the meaning of St Paul. The Greek Fathers wholly ignore this explanation. No Latin Father of the first six centuries gives it any clear support."

But Calvin's own interpretation, *omne genus tentationis, quo Paulus exercebatur,* is not satisfactory. Nor is the more definite hypothesis, that the 'thorn' means spiritual trials, temptations to unbelief, or remorse respecting his past life, tenable. On the whole, this is the view of the Reformers, but it does not fit the language used here and in Gal. iv. 13, 14 much better than the concupiscence theory. Would the Apostle have gloried in weakness of this kind? Would it have exposed him to contempt and loathing, if people had known that he had such thoughts? And how were they to know? Once more, men assumed for the Apostle the troubles which vexed themselves.

Modern commentators have for the most part returned to the earliest tradition, that the thorn was some kind of *bodily* suffering, some painful malady. The text of both passages, especially ἐν τῇ σαρκί μου (Gal. iv. 14), is decisive for this. It was acute, recurrent, disabling, and humiliating. It was apparent to bystanders, and likely to excite disgust. All this agrees very well with the theory of *epilepsy*, which seems to satisfy the conditions better than any other hypothesis. Only those who have seen a person (and especially a teacher, or a minister conducting public worship) suddenly stopped in his work by an epileptic fit, can judge how good this hypothesis is. S. Paul was certainly very sensitive; some think that he was hysterical. The shock which he received on his way to Damascus may have permanently affected his constitution; and it is not unreasonable to conjecture that the 'weakness of his bodily presence' (x. 10) was connected with this shock, or with the 'thorn,' or with both. Indeed the 'thorn' itself may have been in some measure the outcome of what he experienced during the crisis of his conversion. A man of so finely strung a nature, whose body and mind had been subjected to such a convulsion as that which accompanied his conversion, might easily be predisposed to epilepsy.

Other interesting points are urged in favour of this hypothesis. Both Jews and Gentiles regarded epilepsy as partaking of the supernatural; it was ἱερὰ νόσος, *morbus sacer*, either divine or demoniacal. It would be natural to regard it as at once a sharp trial 'given' by God and 'buffets' from an 'angel of Satan.' Epilepsy was also called *morbus comitialis*, because the *comitia* were prorogued when a case occurred in or near the assembly, the seizure being regarded as a divine intimation that the business was forbidden. Quite independently of its crippling effects upon the sufferer, such a malady might be looked upon as a message from the unseen, that the work in hand must stop.

There is yet another interesting point. When a person was seized with epilepsy, the bystanders *spat*, to avert the bad omen, or (as the less superstitious said) to avoid infection. Spitting, to avert bad luck or divine vengeance, was practised on some other occasions. Pliny the Elder (*Nat. Hist.* xxviii. iv. 7) says; *Despuimus comitiales morbos, hoc est contagia regerimus; simili modo et fascinationes repercutimus dextraeque clauditatis occursum. Veniam quoque a deis spei alicujus audacioris petimus in sinum spuendo.* In another place (x. xxiii. 33) he speaks of *comitialem morbum despui suetum.* A passage in Plautus (*Capt.* iii. iv. 18), *illic isti qui sputatur morbus interdum*

venit, is probably to be explained by interpreting *morbus qui sputatur* as meaning epilepsy. It is possibly a mere coincidence (but, if so, it is a very remarkable coincidence) that S. Paul, in speaking of the Galatians' generous treatment of his malady, says *οὐδὲ ἐξεπτύσατε*.

But, when all has been said in its favour, the theory of epilepsy remains nothing more than a very good hypothesis.

The chief objection that has been urged against this hypothesis is, that epilepsy commonly has a paralysing effect upon those who suffer from it, and is inconsistent with the extraordinary ability, energy, and influence exhibited, from his conversion to his death, by S. Paul.

The objection is a real one, but it is by no means fatal. Julius Caesar certainly suffered from epilepsy. Plutarch (*Caes.* 17, 53, 60) says that he had an attack at the battle of Thapsus and he calls it his *old* malady, and states that on one occasion, seeing that he had made a false step in the Senate, he thought of making his malady his excuse, as if he had acted without being conscious. Suetonius (*Caes.* 45) says of him, *comitiali quoque morbo bis inter res agendas correptus est.* Napoleon is another instance. Two attacks with exact dates are recorded; 22 May, 1809, after the battle near Apern, and 28 August, 1813, during the campaign in Saxony. Pope Pius IX. also was epileptic; and there are other instances.

Among these, Alfred the Great ought not to be quoted. Ever since Jowett, in his commentary on Galatians (i. p. 368), gave the famous extract from Pauli's *Life of Alfred*, which was made still more famous by Lightfoot's adoption of it, the parallel between Alfred and S. Paul has been drawn again and again. Lightfoot put a word of caution in a footnote; but it has been either not seen, or not heeded. And it is worth while pointing out that Pauli himself (*König Aelfred*, p. 93) has severely criticized the passage in Asser which describes the mysterious illness which is said to have seized Alfred during his marriage festivities, and to have "lasted from his 20th to his 45th year without intermission." In the *Ford Lectures* for 1901, C. Plummer has shown that the statements about Alfred's malady teem with inconsistencies, and that it is difficult to know what truth, if any, can be extracted from them. He is inclined to condemn all three passages, in which Alfred's malady is spoken of, as interpolations and untrustworthy (*The Life and Times of Alfred*, pp. 25—29, 215). The longest passage in Asser on the subject of Alfred's malady may be safely regarded as an interpolation, and is perhaps a conflation of two inconsistent traditions; and all of them are tainted with suspicion of complicity with the S. Neot myth.

A fairly strong case may also be made out for *acute ophthalmia*. (1) S. Paul was blinded at his conversion, and this may have left his eyes permanently weak. The word ἀτενίζω (Acts xiii. 9, xiv. 9, xxiii. 1) may mean that he had to strain his eyes in order to see. (2) People who suffer from ophthalmia in the East are sometimes distressing objects. The malady may be almost as disfiguring as leprosy. (3) The Galatians, conquering their disgust, would have *dug out their eyes* and given them to S. Paul. (4) The σκόλοψ τῇ σαρκί may be suggested by the pain of a splinter in the eye. Comp. σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν (Num. xxxiii. 55). (5) His not recognizing the high-priest (Acts xxiii. 3—5) points to his eyesight being defective. (6) The 'large letters' with which he concludes the Epistle to the Galatians (vi. 11) may have been necessary, if he was almost blind. His practice of dictating his letters points in the same direction. (7) The permanent disfigurement caused by ophthalmia might easily be compared to the marks branded on a slave (Gal. vi. 17).

But almost all of these arguments disappear upon examination. (1) His blindness was completely cured by Ananias: and it is a fixed, piercing gaze that is implied by ἀτενίζω (see Ramsay, *St Paul the Traveller*, pp. 38 ff.). The verb is used of the congregation riveting their eyes on Christ, of the maid closely observing Peter (Lk. iv. 20, xxii. 56), of the disciples gazing after the ascended Lord (Acts i. 10), of Peter fastening his eyes on the cripple (Acts iii. 4), and of many others (Acts iii. 12, vi. 15, vii. 55, x. 4, &c.). The Syriac Version of the Acts of Paul and Thekla says that the Apostle had large eyes, which the Armenian says were blue. (2) *Chronic* ophthalmia is disfiguring; but S. Paul's malady was intermittent. (3) Gal. iv. 15 simply means that the Galatians would have made the greatest sacrifice to serve the Apostle. (4) 'A thorn (or stake) for the flesh' is *not* a natural way of alluding to pain for the eyes. Num. xxxiii. 55 is a metaphor for grievous vexation; 'splinters in your eyes, and spikes in your sides.' (5) In an assembly of seventy S. Paul might easily have not known who it was who said, 'Smite him on the mouth.' (6) The 'large letters' indicated that the writer was very much in earnest (see Ramsay, *Hist. Comm. on Galatians*, p. 466). (7) The *stigmata* probably refer to the scars of wounds made by beatings and chains (*Ibid.* p. 472). These *were* permanent; but it was only occasionally that he was disfigured by the attacks of the ἄγγελος Σατανᾶ. It is possible that (5) and (6) point to S. Paul's being short-sighted; but that is very different from ophthalmia.

Ramsay argues ably for *malarial fever* (*Galatians*, pp. 422—426;

St Paul, p. 97), and much less ably against epilepsy (*Galatians*, p. 427). It is strange logic to say that, if we take epilepsy as S. Paul's trial, "it follows inexorably that his visions were epileptic symptoms, no more real than the dreams of epileptic insanity." It would be quite as reasonable to say that, if we take malarial fever as his trial, it follows that his visions were febrile symptoms, no more real than the delusions of fever-produced delirium. No doubt some epileptics and some lunatics have visions; but that does not prove that all who have visions are epileptic lunatics. In S. Paul's case the visions and revelations came first; the humiliating malady followed. The visions *may* have predisposed him for the malady; but the malady was not the cause of the visions which preceded it. There is nothing to show that an epileptic person cannot receive a divine revelation; and to adopt the hypothesis that S. Paul was liable to epileptic seizures in no way affects the reality of the revelations made to him. The possibility that God sent the visions, and then sent this malady to keep him from spiritual pride, remains as open as before.

Conybeare and Howson (I. ch. viii. p. 294 ed. 1860), although they confess that "we cannot say what this sickness (which detained the Apostle in Galatia) was, nor even confidently identify it with that 'thorn in the flesh' to which he feelingly alludes in his Epistles," seem to incline to fever of some kind; and they point to Chrysostom and Henry Martyn as suffering in a similar way in the same region. But the criticisms of Findlay (Hastings' *DB.* iii. p. 701) seem to be just. Fever satisfies some, but not all the conditions. The prostration which follows on fever would make the long and perilous journey from Perga to Pisidian Antioch almost impossible. Fever would hardly excite the disgust indicated in Gal. iv. 14. And Mark's desertion, in such circumstances, would become "incredibly base."

It seems best, therefore, either to adopt epilepsy as a very good hypothesis, or else to admit that the evidence is not sufficient to allow us to identify the malady or maladies.

APPENDIX D.

The Rhetoric of S. Paul.

There is an essay on this subject in the *Expositor* (1879, pp. 1 ff.) by F. W. Farrar, who has expanded his remarks there into one or two dissertations in the Appendix to his *St Paul.* In one of these he gives a large number of quotations from ancient and modern writers upon the style of S. Paul, which are valuable, not only as throwing much light upon an important subject, but also as showing that there has been, and perhaps is, a good deal of difference of opinion as to the merits of S. Paul as a writer of Greek. On the whole, the estimates formed of his power of expressing himself in that language are high; but there are some dissentients—notably Renan and Jowett.

Much more recently J. Weiss, in a collection of essays to do honour to his father, B. Weiss, on his 70th birthday (*Theologische Studien,* Gottingen 1897, pp. 165 ff.), has contributed a valuable discussion on *Paulinische Rhetorik.* In this he does not content himself with general impressions, but analyses a large number of passages, some from 2 Corinthians, but most from Romans and 1 Corinthians, in order to show what features do prevail in the Apostle's writings, and to see what evidence there is that he was acquainted with, and at times consciously or unconsciously followed, certain principles of rhetoric. That he is capable at times of rising to the very highest kind of eloquence, as, for instance, in the hymn in praise of God's love to man (Rom. viii. 31—39) and the hymn in praise of man's love to God and man (1 Cor. xiii.), few would care to deny. And in this very emotional letter, or parts of two letters, to the Corinthians we can find passages of great rhetorical beauty, which seem to show traces of conscious arrangement.

The question readily presents itself, whether analysis of this kind is not altogether a mistake. It may be said that to take the burning language of the Apostle, as it comes forth in impulsive energy from the depth of an affectionate and sensitive nature, and subject it to a cold-blooded dissection with reference to technical rules and standards, is in itself revolting, and is likely in its results to be misleading. It robs what is natural and spontaneous of its intrinsic poetry and beauty; and it exhibits it in an artificial form, which may

be entirely alien from it. By such a process the original grace is stripped off; and a living whole is reduced to a skeleton, which after all may represent nothing that was in the Apostle's mind. The printer's headlines in the report of a speech may quite misrepresent the speaker's own plan of what he had to say.

One can sympathize with the objection; but it is untenable. Does it in any way diminish the beauty of Michelangelo's work, or in any degree interfere with our appreciation of it, to consider how he must have studied anatomy in order to execute such work? In a similar way the examination of S. Paul's writings, to see whether he had studied rhetoric, need not take away anything, either from the intrinsic excellence of the eloquence, or from our admiration of it. A result may be artistic, *i.e.* produced in accordance with definite principles, without being artificial. And a work may be the result of a study of technical principles, although at the moment of production the producer was not consciously following anything but his emotions and creative impulses. There are passages in S. Paul's writings which favour the view that at times he consciously studied the rhetorical form of his utterances. And there are many more which lead us to suppose that his spontaneity would have taken a less finished shape, if he had not received some kind of training in rhetorical expression. But it would be rash as yet to say that the case has been proved. Much of what he has given us is so rugged and broken as to encourage the view that, so far from having technical skill in the employment of Greek, he was not always able to express his thoughts with ease or clearness; and that occasional instances of genuine eloquence must be regarded as the exceptional outbursts of one, who might have become an orator, if he had been properly trained. The question, however, cannot be decided in any other way than by a careful examination of the writings of S. Paul which have come down to us. And it is obvious that such an examination may have some bearing upon questions of genuineness. If the same rhetorical features are found in letters whose authenticity is disputed as are frequent in those which are unquestionably Pauline, this is in itself a confirmation of the genuineness of the disputed letters. Here, however, it is not proposed to carry investigation beyond the limits of 2 Corinthians, in which there are more examples than those which are pointed out by J. Weiss.

It is a commonplace of New Testament criticism that one distinctive mark of the Pauline Epistles is that, as a rule, they were dictated. Here and there the Apostle wrote a few words; and probably the whole of the short letter to Philemon was written with

his own hand (see on x. 1). But almost always he does not write, but *talks*. He has before his mind, not the amanuensis who takes down his words, but those whom he is addressing; and he converses with them, or argues with them, or makes them a speech, according to the subject in hand, or the state of his own feelings at the moment. This fact must never be left out of sight in interpreting S. Paul's language: we have constantly to be reminding ourselves that we are dealing, not so much with what was written, whether as letter, or essay, or sermon, as with what was *said*.

In speaking, far more than in writing, the language that one uses is determined by *sound*; and this fact is likely to be apparent in the dictated letters of S. Paul. It is probable that in some cases a particular word was chosen, less because of its particular shade of meaning, than because of the effect that it produced upon the ear, either in harmony with, or in contrast to, words that had just passed the Apostle's lips. And it is possible that here and there a clause has been added, not because it was really needed in order to complete the meaning, but because the ear craved something more, either for balance or for sound. As is likely to be the case in a style which is to a large extent conversational, S. Paul deals largely in short sentences, which are connected with one another by community of thought rather than by grammatical particles. It is convenient to break up his letters into paragraphs, guiding ourselves by the changes in the subject matter. But it is comparatively seldom that we can feel certain that he has consciously rounded off one paragraph and started another, as one who was writing an essay or a homily with his own hand would be likely to do. Hence evidences of a feeling after rhetorical effect, or what is pleasing in sound, are much more often found in the balance between single words or single clauses, than in the arrangement of a paragraph.

As we might expect from one who was so well versed in Hebrew literature, and who, whatever his knowledge of Greek literature, must often have listened to Greek speeches and conversation, S. Paul deals very largely in *parallelism* and *antithesis*. The LXX., especially in the poetical and sapiential books, would make him familiar with both these methods of producing effect: and there is strong evidence, which ought no longer to be treated as inconclusive, that he was well acquainted with the Book of Wisdom (see on ii. 6, v. 1, 9, vi. 6, x. 5), which is full of such things.

Examples of *simple parallels* are common enough: *e.g.*

ὁ πατὴρ τῶν οἰκτιρμῶν
καὶ θεὸς πάσης παρακλήσεως. i. 3.

οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις. iii. 3.
μὴ περιπατοῦντες ἐν πανουργίᾳ
μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ. iv. 2.
πολλή μοι παρρησία πρὸς ὑμᾶς,
πολλή μοι καύχησις ὑπὲρ ὑμῶν·
πεπλήρωμαι τῇ παρακλήσει,
ὑπερπερισσεύομαι τῇ χαρᾷ. vii. 4.

Examples of *antithesis* are still more abundant: *e.g.*

οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν. i. 24.
ἡ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται·
ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. vii. 10.
δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὤν,
ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. viii. 9.

And the parallel or antithesis is sometimes augmented by *chiasmus*: *e.g.*

διὰ δόξης καὶ ἀτιμίας,
διὰ δυσφημίας καὶ εὐφημίας. vi. 8.
ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει,
καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. ix. 6.
ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες
καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς. x. 12.
εἰς ὑμᾶς οὐκ ἀσθενεῖ
ἀλλὰ δυνατεῖ ἐν ὑμῖν. xiii. 3.

Other instances, with and without chiasmus, can easily be found: see especially iv. 7—11, 16—18, v. 6—9, x. 11.

Cases in which the antithesis is introduced with εἴτε...εἴτε...are noteworthy, all the more so, because this form of expression is, in the N.T., almost confined to S. Paul, who has it in all four groups of his Epistles: *e.g.*

εἴτε ἐξέστημεν, θεῷ·
εἴτε σωφρονοῦμεν, ὑμῖν· v. 13.
εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός·
εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. viii. 23.
εἴτε ἐν σώματι οὐκ οἶδα,
εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα. xii. 2.

The passage from which the last example is taken deserves to be considered as a whole. It has two parts, which balance one another like the parts of a Greek chorus. Each of the parts has three members which correspond, but are not of the same length in each case. The first two members of the second part are shorter, the last

member of the second part is much longer, than the corresponding members in the first part. And this variation in the length, being itself not uniform, heightens the effect.

i. (*a*) οἶδα ἄνθρωπον ἐν Χριστῷ
πρὸ ἐτῶν δεκατεσσάρων,—
(*b*) εἴτε ἐν σώματι οὐκ οἶδα,
εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα,
ὁ θεὸς οἶδεν,—
(*c*) ἁρπαγέντα τὸν τοιοῦτον
ἕως τρίτου οὐρανοῦ.

ii. (*a*) καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,—
(*b*) εἴτε ἐν σώματι,
εἴτε χωρὶς τοῦ σώματος,
ὁ θεὸς οἶδεν,—
(*c*) ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. xii. 2—4.

The rhetorical effect of a *series of parallel questions* is often very telling: *e.g.*

τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ;
ἢ τίς κοινωνία φωτὶ πρὸς σκότος;
τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ;
ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;
τίς δὲ συνκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; vi. 14—16.

Here, side by side with the manifest parallelism, we have an amount of variation in terminology, in grammatical construction, and in general structure, which is evidently studied. We have five different words to express the idea of communion or relationship, and five pairs of words to express the contrast between good and bad. The pairs are coupled first by *καί*, then twice by *πρός*, then twice by *μετά*. The questions are joined together alternately by *ἤ* and *δέ*. All this cannot be fortuitous or unconscious arrangement. But that fact of course does not prove that it is the result of definite training in oratory. Somewhat similar, but not so prolonged or so variegated, are the argumentative questions in xii. 17, 18.

The number of instances of *alliteration* is further evidence that sound had something to do with S. Paul's choice of language. The letter which he seems to be fondest of repeating is **π**.

καθὼς περισσεύει τὰ παθήματα,
οὕτως περισσεύει καὶ ἡ παράκλησις. i. 5.
πολλή μοι παρρησία πρὸς ὑμᾶς,
πολλή μοι καύχησις ὑπὲρ ὑμῶν·
πεπλήρωμαι τῇ παρακλήσει,

ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. vii. 4.
πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς,
ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες
περισσεύητε εἰς πᾶν ἔργον ἀγαθόν. ix. 8.

Comp. viii. 22, ix. 5, x. 6, xiii. 2.

Similarity of sound has also a great deal to do with the numerous instances of a *play upon words* in which the Apostle so frequently indulges. To us some examples of this kind of art may seem undignified; but they were approved by the taste of that day, and continued to be frequent, both in Greek and in Latin, for some centuries. Augustine rather tries the patience of a modern reader by his fondness for such things. In this letter there are a number of them: *e.g.*

ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε. i. 13.
γινωσκομένη καὶ ἀναγινωσκομένη. iii. 2.
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι. iv. 8.
οὐκ ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι. v. 4.
μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. vi. 10.

Comp. vii. 10, x. 5, 6, 12.

The repetition of conjunctions (vii. 11), and of prepositions (vi. 4—8, xi. 23, 27, xii. 10), would perhaps have been less frequent and less prolonged, if S. Paul had written, instead of dictating, his letters. It is when he is speaking of topics which would be likely to stir his feelings that such things are most common; *e.g.* when he enumerates his joys or his sufferings.

Although there is no passage in this letter which for eloquence could be put side by side with ch. xiii. or xv. of the First Epistle, yet the torrent of invective in which he sets his own *καύχησις* against that of his Judaizing opponents, is a powerful piece of oratory. If it is not drawn out with conscious distribution of parts, the amount of arrangement which it exhibits is very remarkable. The prelude to it is the sarcastic commendation of the Corinthians for their unbounded toleration of the Judaizing teachers (xi. 19, 20); and this is effective, with its rapid asyndeton, and fivefold repetition of *εἴ τις*. Note the lead off with two compounds of *κατά*: five would have become monotonous; also the *ὑμᾶς* in the first and last clauses, where it is wanted, and its omission in the intermediate clauses,—again to avoid monotony. As in the subsequent groups, we have first a more general statement, and then the expansion of it in detail.

ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε γὰρ
εἴ τις ὑμᾶς καταδουλοῖ,
εἴ τις κατεσθίει,

εἴ τις λαμβάνει,
εἴ τις ἐπαίρεται,
εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

He ironically remarks that, to his shame, he must confess his inferiority to the Judaizers in such energetic methods,—κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν: and then he begins the comparison, first with a more general matter, and then four details arranged in a climax.

ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ.
Ἑβραῖοί εἰσιν; κἀγώ.
Ἰσραηλεῖταί εἰσιν; κἀγώ.
σπέρμα Ἀβραάμ εἰσιν; κἀγώ.
διάκονοι Χριστοῦ εἰσίν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ.

This fourth point rises far above the other three, and itself becomes a general consideration, under which a large number of details are grouped. The first four of these again seem to form a climax.

διάκονοι Χριστοῦ εἰσίν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ.
ἐν κόποις περισσοτέρως,
ἐν φυλακαῖς περισσοτέρως,
ἐν πληγαῖς ὑπερβαλλόντως,
ἐν θανάτοις πολλάκις.

This last point is again stronger than the other three and receives explanation in detail. He has had a variety of experiences, any one of which might have cost him his life. He groups these according as they were caused by the violence of Jews, or of Gentiles, or of nature. Note the effect produced by the sound of the verbal terminations in each case.

ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην,
τρὶς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

Then we have another subordinate heading, similar to ἐν θανάτοις πολλάκις: and under it four pairs of details show what is involved in it. The first three are pairs of contrasts.

ὁδοιπορίαις πολλάκις,—
κινδύνοις ποταμῶν, κινδύνοις λῃστῶν,
κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν,
κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,
κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις.

There is balance and resonance in what follows, but the clauses do not seem to be grouped under anything that precedes, except as being items in the evidence that he is a true minister of Christ.

κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις,
ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις,
ἐν ψύχει καὶ γυμνότητι.

Here there is a blank, which forms a telling pause. To have completed the third line with another dative and πολλάκις would have been to sacrifice effect to uniformity. The pause indicates that the list of frequent trials is closed; and thus we are prepared for the mention of a trouble which *never* leaves him. This in turn is briefly explained; and then the self-assertion which has been forced upon him is closed by a solemn declaration that God knows that it is all true.

χωρὶς τῶν παρεκτὸς
ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν
ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.
τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;
τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.
ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
ὅτι οὐ ψεύδομαι.

The effect of this lofty flight of eloquence is heightened by contrast with the prosaic statement of a simple matter of fact which immediately follows it (xi. 32, 33).

But one needs many examples,—and J. Weiss supplies a good many others,—before the question, how far S. Paul had studied oratory, can be answered with any certainty.

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CAMBRIDGE: PRINTED BY JOHN CLAY, M.A. AT THE UNIVERSITY PRESS.

John Newport